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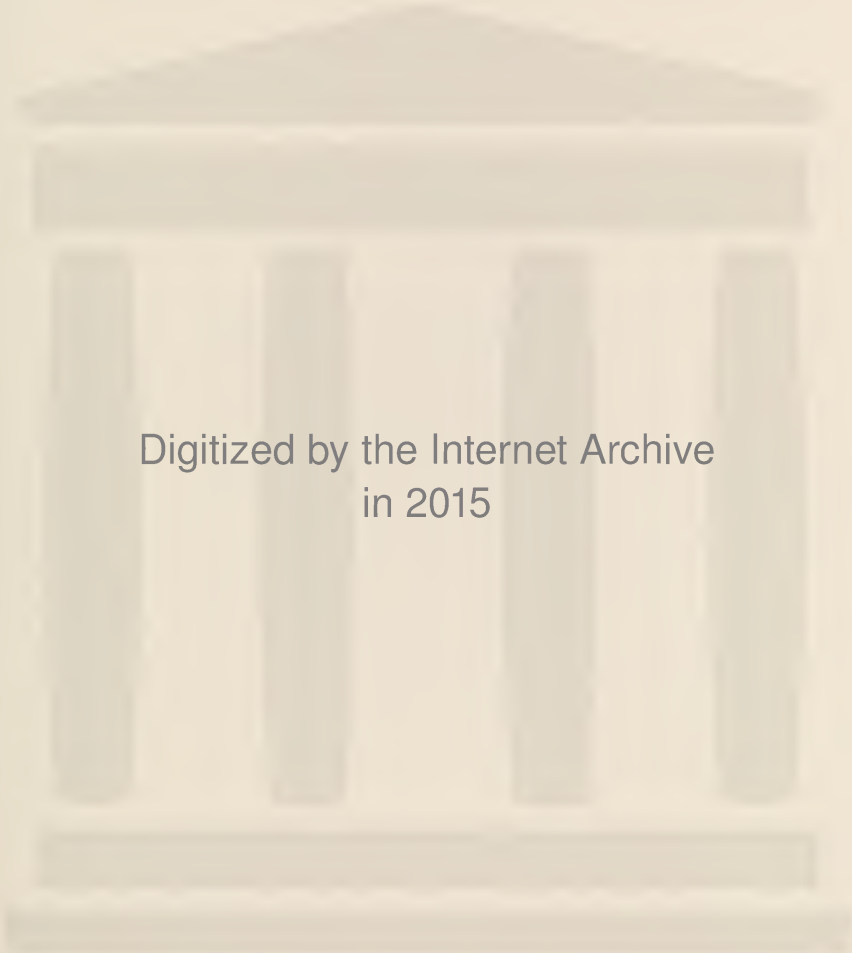
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THE MISSIONARY SURVEY

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The Presbyterian Committee of Publication
Richmond, Virginia

FEB 3 1912

THE MISSIONARY SURVEY

W. C. Smith, Managing Editor

Published monthly by the Presbyterian Committee of Publication, 212-214 North Sixth Street, Richmond, Virginia. Single subscriptions 75 cents a year; in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, a the post-office at Richmond, Va., under the act of March 3, 1877.

Volume I | FEBRUARY, 1912 | Number 4

EDITORIAL

THE CHINESE SITUATION

AT THE last hour before this number of the Missionary Survey goes to press, the only question about the abdication of the throne by the little Chinese emperor, Pu-Yi, seems to be as to whether it shall be a peaceable and orderly withdrawal, or staged in the horrors of a massacre.

The attempted assassination of Yuan Shai Kai, representative of the imperial party, and the discovery that the assassination was to be the signal for a general uprising in Pekin and the extermination of the entire Court, has knocked the last prop from under the toppling throne.

The most reliable dispatches indicate that the Empress Dowager has yielded to the inevitable. Some of the Manchu princes, however, are determined to relinquish only at the terrific cost of a massacre, that the outgoing of the Tartar dynasty may be signalized by awful human sacrifice. Thus, one report states that the loyal Imperial troops in and about the city of Pekin have orders to begin the sanguinary business and not wait for rebel initiative.

In the meantime, though Revolutionary victory is accepted as an accomplished fact, great unrest throughout the Empire will continue until the actual surrender of the sceptre of authority at Pekin shall have been made to the Revolutionary party.

The bearing of these events upon our own Missions in China is interestingly treated in articles which are in the Foreign Mission section of this number.

WORLD FIGURES

While, comparing with the year 1910, there was a decrease of $175,000 in the contributions of the churches of the world to Foreign Missions last year, according to the *Missionary Review,* there was an increase in American gifts amounting to $381,334. The sum contributed by America (including Canada) for 1911, was $12,290,005. Since 1900, American contributions have more than doubled. In England, a decrease of $642,635 occurred, due in part, no doubt, to the great number of industrial disturbances which made inroads into the incomes of missionary givers.

While the decrease of $175,000 in the gifts of Christendom is noted, it is a significant fact that the gifts of native Christians on the field for the support of the work increased $269,779, thus more than making up for the falling off in the gifts of Christian nations.

Total gifts of all the world last year for the spread of the Gospel in foreign lands amounted to $25,297,074. America gave 48 1-2 per cent. of it.

The total missionary force in the field for the whole world shows a decrease of 2,898 workers. The decrease occurs largely among the British societies. The American forces show an increase of 2,822.

According to The *Christian Observer,* Korea still leads missionary countries in the number of converts. It is claimed that an average of one convert has confessed Christ every hour since Protestant missions began in Korea twenty-six years ago. At Pyeng Yang, 2,417 converts were baptized during the past year, and forty new churches were built in the field in which it is the head station.

The communicants received on profession of faith by the Presbyterian Mission in Korea was 6,823, a net increase of 17.8 per cent.

CIRCULATION

As a matter of prime interest and importance to every reader of THE MISSIONARY SURVEY, it may be stated that the circulation of the magazine continues to grow at an unprecedented rate. The month of December, notwithstanding the holiday season, was a record breaker, surpassing the gratifying increases of October and November.

There came in during December, one thousand and twenty-eight renewals, and *one thousand five hundred and fifty-eight new subscriptions,* making a total of two thousand five hundred and eighty-six for the month. These came mostly in the form of club lists, ranging from five to seventy names (one list contained ninety-five), and there were many individual subscriptions. A number of club senders claimed the premiums offered and these were promptly forwarded.

The indications are that January will record a continuance of the growth in circulation, mail received during the first days of the new year showing there is no abatement of interest and effort in the general campaign throughout the whole Church for new subscribers. By common consent there seems to have been universally adopted the slogan, "THE MISSIONARY SURVEY in Every Home in the Church."

It is immensely encouraging to have the cordial and hearty co-operation of the pastors in this matter of securing subscribers. Splendid work has been and is being done by the women of the missionary societies—indeed, these are our strongest coadjutors in the circulation campaign—every mail brings the happy results of their faithful canvassing in long lists of new subscribers and renewals. And the laymen are working—in fact the interest in the Church's new magazine is confined to no particular class, but all alike are working enthusiastically for its success.

And is there anything going on here at headquarters? Step in and see. One might think for a moment he was in the office of some big New York or Philadelphia magazine, judging by the way the typewriters are chopping away and mail going out and coming in. It requires the writing of some fifty to seventy-five letters daily, simply to acknowledge communications, answer inquiries and give directions. Aside from that is an enormous circular letter mail. Fifty-five hundred of these letters, individually addressed, sealed and signed, went out of this office during the first four days of January—all of this about circulation.

We are determined that the magazine shall reach the Church, and the only way to secure that end is to place it in each home in each congregation. Our goal is 50,000 subscribers. To reach it, of course we will have to depend largely upon the continued faithful work of friends in the local congregations.

Here is a work that almost anybody can do—a work that gives promise of bringing new and increased support to the great benevolent causes of the Church, through informed minds and aroused interest.

Is that not well worth your effort and the sacrifice of time and some other things?

HOW TO GO ABOUT IT

To start a canvass most intelligently for new subscriptions in your congregation, we suggest that it is important first to know who are already subscribers. This information can be had by mailing a post card inquiry to THE MISSIONARY SURVEY, P. O. Box 883, Richmond, Va. The list which you will receive will show also the dates of expiration of present subscriptions, preparing you to solicit for renewals at the proper time. Get from your pastor or clerk of the Session a list of the members, and, after comparing with your MISSIONARY SURVEY list and culling the names of subscribers, proceed to solicit the non-subscribers. It is well also to have sample copies of the magazine, so you can exhibit it, or leave it in a home for more leisurely perusal.

It may be well to organize a subscription campaign committee in the church or society and divide the work so it may be done quickly and systematically. Appoint a time and meeting place for canvassers to report results of their work and make it a joyous occasion.

WHAT IS THE REWARD?

Of course there are valuable premiums offered on the Publishers' Page for new subscribers, and we are always glad to forward them upon application; but we do not compare this to the real reward, which is the consciousness of having been a positive factor in promoting an enterprise to build up God's Kingdom—of having been the means of opening the way of information which will arouse intelligent interest and bring increased gifts to the support of the Master's great work.

COMPLIMENTARY

It should be understood that THE MISSIONARY SURVEY is mailed without cost to ministers and missionaries of our Church. If any of these should fail to receive the magazine, a notice mailed to this office will insure prompt remedy.

WORKING TOGETHER

Our readers have doubtless noticed that first place in the MISSIONARY SURVEY is assigned one month to one Assembly's Cause, and the next month to another, thus insuring an equal opportunity to each Cause to claim the reader's first attention upon opening the magazine. To occupy first place may or may not be an advantage; but the alternating system further emphasizes one of the great purposes of the combined magazine, which is to present all the causes to its readers impartially and uniformly. In assigning position, the schedule of months for Assembly collections is used; for instance, the December issue gave first place to Christian Education and Ministerial Relief. January and February, being odd months and not in the Assembly schedule, were assigned respectively this year in the MISSIONARY SURVEY to Foreign Missions and Home Missions.

The General Assembly's new plan of finance, now working so satisfactorily in many churches, provides for a contribution to each Cause each week, and the Duplex Envelope System and separate Treasurer for Benevolences is advocated. But that does not at all interfere with having special months to devote to educational and inspirational treatment of certain of these causes, from the pulpit and in the Sabbath-school and in the church literature.

It is pleasant to note also that, coupled with the mutual arrangement as to place in the magazine, there exists the most cordial spirit of co-operation between the editorial forces of the Nashville, Atlanta, Louisville and Richmond executive committees. If one will pause to think of it a moment, it is no small or simple task to collect, over wide distances and from many sources, the large and varied amount of matter going into this publication from month to month. Here there is no opportunity for oral conferences between the co-editors, who must depend upon mail and telegraph in the arrangement of matter, selection and placing of illustrations, taking out and substituting articles, and numerous other details.

Of course, in launching the enterprise and finding our adjustments and bearings, some mistakes have been made; but gentle forbearance and patience have been exercised toward the managing editor, which, together with the wise suggestions and helpful sympathy from these co-editors have done much to smooth it the way, not only making possible such degree of success as may already appear, but pushing on toward the ideal publication, which we are determined to have.

THE CHATTANOOGA CONVENTION

From those in charge of arrangements for the Laymen's Missionary Movement Convention to be held at Chattanooga, February 6, 7 and 8, comes the information that there is every indication of a record breaking attendance. It promises to be a great meeting.

One distinctive feature will be the large number of delegates from the theological Seminaries, including practically the entire student body and faculty of the Louisville Presbyterian Theological Seminary, about twenty-five from Union Theological Seminary (Richmond) and good delegations from Columbia Theological Seminary, Austin Theological Seminary and Southwestern Presbyterian University.

Rev. S. L. Morris, D. D., Editor. Miss Barbara E. Lambdin, Literary Editor.
P. O. Drawer 1686, Atlanta, Ga.

SUPPLYING A LOCAL NEED—PRESBYTERIAL PASTORS

IN ALL the history of the Church the evangelist has played a prominent part. He is the extraordinary officer of apostolic origin that, unlike the apostolic office itself, abides for all ages and seems essential to the expansion of the Church. Possibly there never existed a Presbytery that did not at some time, and for considerable periods of time, make use of the evangelist for the development of the work. It is greatly to be regretted that the evangelistic arm of the Church has been employed so irregularly, owing at times to the lack of means, and at others to the lack of suitable men with evangelistic gifts.

Some years ago what is known as the Winona Plan in the Northern Church, was exploited, which favored each Presbytery using a "pastor at large," instead of an evangelist, for the following purposes:

To supply each vacant church with regular preaching.

To organize and carry on a Sabbath School in every church.

To group churches, raise pastors' salaries, etc.

To promote the interests of the Presbytery, and the development of its Home Mission Work, as the representative of the Home Mission Committee.

It was a laudable end, but unfortunately this representative began to be called and is now generally designated "pastor-evangelist." This confuses his work to some extent with that of the evangelist. Not all men have evangelistic gifts, and it became impossible to secure the requisite number of men so endowed. There was, moreover, a hazy idea, unfortunate for all parties, of the duties of such an officer. Presbyteries are not always nor altogether sure as to what they need. For this reason we suggest a new name for the man to fill a greatly needed position. Why not call him a "Presbyterial pastor"? It would then be understood that he is not necessarily a man of evangelistic gifts, though such would be highly desirable. It will enable each Presbytery to secure a man who would be pastor of every vacant church in the Presbytery.

Can anyone suggest anything which would mean so much for the development and welfare of our Church? The vacant church has been the bane of Presbyterianism. A Presbyterial pastor would meet the needs of the weak and vacant churches, encourage and hold them together until they could be properly grouped, and thus save the great waste in our system now going to build up other denominations.

Will not Presbyterial Chairmen of Home Missions and Presbyteries consider this suggestion? Instead of waiting indefinitely for a man with evangelistic gifts, why not immediately secure a man in each Presbytery to meet the long felt need of taking care of vacant churches and destitute sections. The vacant churches

would pay their part of the salary, and the work would be partly if not wholly self-supporting from the beginning.

Brethren, let us adapt our system to the needs of the work, and then work our plans, and use all our forces and resources to the greatest advantage. Let us have an exchange of views on the subject.

PESSIMISM

PESSIMISM and failure go hand in hand. Are they related as cause and effect? Is there something in pessimism that necessarily depresses and makes failure its certain result; or does failure react on one's spirit and energies insuring a pessimistic view of life? It is a well recognized fact that no pessimist ever succeeds in any great achievement. It requires hope and faith to stimulate to great endeavor.

Optimism in itself is not always a guarantee of success. There are hopeful Micawbers always "waiting for something to turn up," a temperament as paralyzing to strenuous effort as impotent pessimism. It remains true, as a general proposition, however, that hope is a potent factor in attaining success. The merchant stimulated by hope struggles successfully, even though "unmerciful disaster follows fast and follows faster;" but, as soon as hope dies, the financial billows roll over him and engulf him in their flood. The discouraged soldier marches to certain defeat. "I cannot sail by that formidable fort on the river," said a captain to his superior. "Very well," replied the admiral, "I will appoint some man in your place who can." The first Man who conquered the world began his career by impoverishing himself, retaining as his only asset his "hopes."

The Secretary of Home Missions, from long experience with men, is able almost in every instance to forecast the results of each man's work, as he enters upon some new field of labor, according to whether his letters magnify difficulties, or abound in expressions of hopefulness as to the work, with faith in God.

The philosophy of Solomon is as potent to-day in explanation of failure as it was three thousand years ago when the indolent saw "a lion in the street." Men who see difficulties and discouragements will make no serious nor sustained effort. Those who see God can see nothing else. Difficulties and obstacles fade from view. Gipsy Smith says: "When God has some great enterprise to be accomplished, faith gets the contract." God refuses to honor the pessimist who has so little confidence in God that he cannot trust his promise and power.

It is not pessimism, however, to take account of facts. If we call attention to the fact that of our 92,000,000 people there are yet at least 50,000,000 or 60,000,000 adults to be reached for Christ, someone is sure to cry "pessimist." Surely optimism does not require us to blind ourselves to facts. Let us look the facts squarely in the face; but instead of the despair of the pessimist, let us account that our God is able to wring victory out of defeat. If the conditions are discouraging, if the needs are overwhelming, let us find comfort in the great awakening of the Church in Missions. Never in all our history has there been so much interest in our Church in Home Missions, and never before has the prospect been so bright. The awakening, however, is only partial. The Church, as a whole, is not yet aroused; but it is coming. The first drops are the promise of the refreshing showers of blessing. The feeble awakening is one of the signs of the times that "our God is marching on." Let us, therefore, keep before us always the ultimate triumph of the right and the certain success of Christ in "subduing all things unto Himself," knowing that "God is on the field when He is most invisible." Like Moses, "enduring as seeing Him who is invisible," it will sustain us in attempting what, in the opinion of blind unbelief, is impossible.

> "For right is right as God is God,
> And right the day must win.
> To doubt would be disloyalty,
> To falter would be sin."

MISSIONS IN THE SOUTHERN STATES

BY REV. H. G. HILL, D. D.

[No man in our church is competent to speak with more authority upon the subject of Home Missions than Dr. Hill. For more than forty years he has served with consecration and success as Chairman of Home Missions in Fayetteville Presbytery, which now has 98 churches and more than 10,000 communicants.]

THE United States is called a Christian country. Yet in a population of 92,000,000, much less than one-half of the inhabitants are professing Christians. Only 22,000,000 are Protestants, and not more than 13,000,000 have embraced Christianity in any form. The proportion of the disciples of Jesus, compared with the entire population is not greater in the Southern States than in other sections of the Union.

These facts emphasize the importance of vigorous efforts for evangelizing our Southland, if we would see the Gospel of Christ dominant and our country delivered from the ills of godlessness and immorality that surely proceed from it.

Many of our eighty-seven Presbyteries and fourteen Synods, as well as our General Assembly, are engaged in spreading the Gospel. A considerable number of the Presbyteries and some Synods have evangelists employed in preaching the Gospel in destitute places and fostering weak churches. The Synod of North Carolina in the last twenty-three years has raised more than $12.000.00 annually for extending Christ's Kingdom within her bounds; has planted churches in all her counties except thirteen, and has more than doubled her membership. The efforts of the Synod have stimulated evangelization in the Presbyteries, and a much larger amount than that mentioned has been contributed to publishing the Gospel tidings. But while good results have been accomplished within the last score of years, much remains to be done.

The Classes to be Christianized.

It may help us understand the magnitude of the work to be achieved, to contemplate the different classes to be instructed and converted.

Our Native White Population: Many people of our own race and blood are in their sins and without Christ. They have neither the temporal blessings of the Gospel, nor the gladsome hopes with which it cheers life's earthly end, and an eternal future. They are found in our mountain region, along our seacoast, and in secluded country neighborhoods, as well as in the slums of growing towns and cities. They must be evangelized or perish.

The Foreign Element in our Midst: There was a time when few foreigners came within the borders of our Southern States. But this is no longer true. Mexicans, Cubans, Italians, Germans, Greeks, Bohemians, and people of other nationalities, come among us, settle in communities, and engage in various pursuits. These come from lands where the Gospel is unknown or imperfectly expounded or rarely preached. They must be taught and brought under the power of revealed truth, if their souls are saved or if they are to become good citizens of our own land.

The Colored People of the South: These are largely dependent upon our Southern Christian white people for religious instruction and personal salvation. They are nearer to us, in locality and in intimate personal relations, than to any other branch of the white race. They have been born and reared among us. They have served our ancestors with remarkable fidelity, and we are now reaping many of the fruits of their labors. Proximity, friendship, self-interest and gratitude should all prompt us to impart to them the blessings of the Gospel. But it may be inquired, What means should be used for spreading the Gospel among all our people?

The Agencies to be Employed for Evangelization.

The Circulation of the Scriptures: The Bible is the basis of all true religion, and no land can have or maintain it without the inspired volume. Therefore we must

give the Scriptures to our people in their homes, their schools, and their institutions of learning. The man who tries to eliminate the Word of God from the training of youth is striking a deadly blow at the foundations of society and the interest of humanity.

The Distribution of Religious Publications is another means of Gospel progress. The Church newspaper, the religious tract, and all publications that expound and enforce the divine Word should be widely scattered. They often lead persons to know themselves, Christ, and His salvation.

The Planting of Sabbath-schools and Churches: These, established in irreligious communities, become light-bearers, teach the Way of life and the principles of human duty, and make Christian disciples.

The Living Minister: The Bible, a consecrated press, the Sabbath-school, and the established church, will not adequately Christianize a land without the preacher of the Word. It still pleases God "by the foolishness of preaching to save them that believe." As Lydia was converted by Paul, when "the Lord opened her heart to attend unto the Word spoken," so it is with most converts now. The heralds of the Cross must be multiplied.

The Motives to Missions.

Men are stirred to action by varied motives. We should be stimulated to evangelize our Southern States by many cogent incentives. We can barely mention some of them:

We should be Actuated by Pity: Compassion for those who are "without God and without hope in the world," who have never tasted the joy of God's salvation, and who are on their way to an appalling doom, should quicken our efforts.

We Should be Moved by Patriotism: If we love our country and wish to see it prosper, we should strive to make it a Christian land. Material advantages, industrial pursuits, enlarged wealth, and the highest intellectual culture, may all prove curses without vital godliness.

We Should be Prompted to Evangelization by Church Zeal: If we believe our Church conforms to the scriptural model, and love it for the doctrines it inculcates, the influence it exerts, and for its grand history in the world, we should desire to see it extended in the land.

Loyalty to Christ is another motive for spreading the Gospel. Jesus, the Head of the Universe, and the Redeemer in whom we trust, commands us to "preach the Gospel to every creature." If He is our Saviour, we must obey; and to neglect His command is to fail in our allegiance.

Love for Christ is the Chief Incentive to Effort for Gospel Progress: This is the grand motive of a Christian life. It aroused the Apostles to their arduous and protracted labors. It stimulated Paul to his self-sacrificing and abundant toils for extending the Redeemer's Kingdom. It kindles the enthusiasm of the ransomed and glorified throng when they cry, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God."

This supreme love for Christ must nerve our pious endeavors.

Maxton, N. C.

APPRECIATION APPRECIATED

RECENTLY the Northern Presbyterian papers have been commenting on the aggressive work of our Church in Home Missions. It often happens that more remote observers of moving bodies have a better perspective than those in the midst of the movement. Is it not time that our own people should begin to exhibit greater interest in the expanding work of the Assembly's Committee? We greatly appreciate the kind comments of our Northern brethren. It is a much better way to promote "closer relations" than some other methods.

First comes *The Herald and Presbyter* with a kind notice of our Semi-Centen-

nial Building Fund, quoting the article of Dr. Morris on the Moore Fund, and expressing admiration of this noble benefaction and its successful management.

Following this is a splendid recognition of our whole forward movement by *The Continent,* which we appreciate so highly that it is reproduced for the benefit of our own people, who may not yet be awake to the fact that Home Missions in our Church is on the upward swing.

We have seen nothing that gives within short space a better general impression of our enlarging work, than the following from *The Continent:*

SOUTHERN HOME MISSION EXPANSION.

"The Executive Committee of Home Missions in the Southern Presbyterian Church, of which Dr. S. L. Morris is secretary, is expanding its work in a way that testifies to the evangelizing spirit of Southern Presbyterianism as notably as its recent remarkable forward stride in Foreign Missions. The most significant of several items of late advance is the taking over entire of the widespread mission work built up in the Southern mountain regions by Dr. E. O. Guerrant. Dr. Guerrant, a minister of the Southern Presbyterian Assembly, years ago dedicated his whole life to this labor, and since he was not upheld by any denominational board, he created the fine volunteer organization known as the "Soul-Winners' Society" to collect the support of his single-handed undertaking. So successful have been his labors and appeals that he has been lately maintaining no fewer than fifty missionary workers in the mountain country, and has accumulated nearly $50,000 in real property—churches, manses and schools. The latter item includes the rudiments of a promising college. But Dr. Guerrant is growing old, and in order to perpetuate his enterprise beyond his lifetime, he offered the work unreservedly to the Southern Assembly at its last meeting. It was accepted heartily, and every endeavor will be made not only to maintain but to amplify the scope of the ministry of Dr. Guerrant and his assistants.

"Negro evangelization has been under the supervision of this Committee for about a year, and the purpose to extend that form of gospel service is also well evidenced. An important expansion just accomplished consists in annexing the churches of colored people in the South, heretofore in connection with the Reformed Church in America, which has no white congregations in Southern territory. The Reformed Board of Domestic Missions will still supply the money for the support of these congregations, but the Southern Presbyterian Committee will furnish them with pastors trained in its own Institute for the preparation of negro ministers, and will decide all administrative questions.

"Another forward movement in Home Missions among Southern Presbyterians is the determination to establish officially missions for the Jews. The plan is, however, to finance this undertaking from a fund collected specially for the purpose, and Dr. Morris announces that in his office at Atlanta books have been opened for subscriptions devoted to the evangelization of those who are kinsmen of the Lord according to the flesh."

BOOK REVIEW

World Missions from the Home Base. J. E. McAfee, Associate Secreary, Presbyterian Church, U. S. A. Pages 123. Price, 75 cents. Revell & Co., New York.

The author of "Missions Striking Home" has given us a worthy companion in *World Missions from the Home Base.* The style is careless but forceful. The ideas are unique, original, and the thought is compelling. There is little attempt to deal with statistics, but facts are arrayed to enforce principles in such a way as to carry conviction. The author is something of a philosopher, but he raises more problems than he settles. The reader will not always agree with his conclusions, but he will be compelled to think—and to think profoundly, if he is capable. A second careful reading of the book will, perhaps, win the reader to the views of the author.

World Missions from the Home Base should be weighed by the ministry, as they are the leaders of thought and of the Church, but it is popular in style and should be studied by every layman of the Church. If the Church should take the views of our author seriously, it would reconstruct opinions and revolutionize practices. This book is a dynamo of thought, a live wire of activity.

LAND OF LANDS

Mrs. J. Franklin Peirce

O Land of Lands! My heart doth seem aflame
When I but dwell upon thy mighty name,
Girded with truth, thy brow with mercy crowned,
Let all the earth in praise of thee resound.

Hither hath fled to thine inviting shore
Many a soul with grief and torment sore;
O wondrous goal! Great glory be to thee,
Sweet home of peace, of hope and liberty.

Dear motherland, protected by thine arm,
Thy children dread no evil or alarm;
Loyal to thee, our days on earth are spent
In righteous brotherhood and true content.

Fear not, nor fail, man's sorrows to assuage
departs and tyrants cease to rage;
Thy starry flag where'er it be unfurled,
Joy may it speak, and God, to all the world.

Father eternal, Lord of life and light,
Strengthen our nation ever for the right;
Love be the watchword on our country's crest,
Freedom her guiding star for all oppressed.

Written for the Wisconsin Synodical Union and sung at the Annual Meeting of the Woman's Board of Home Missions of the Presbyterian Church, U. S. A.

WHAT THE SYNOD OF FLORIDA OWES TO THE WORK OF HOME MISSIONS

BY REV. W. H. DODGE, D. D.

The object of this paper is to present some facts and figures touching the history of Presbyterianism in the State of Florida during the past thirty-seven years.

In the fall of 1874, when I was received into the Presbytery of Florida as a licentiate of the Presbytery of Macon, the Presbytery of Florida embraced the entire State, with the exception of the counties of Santa Rosa and Escambia in the extreme western part, in which were the churches of Milton, Bagdad and Pensacola, belonging to the Presbytery of East Alabama,

The membership of the vast Presbytery of Florida, which then belonged to the Synod of Georgia, was, 16 ministers, 3 of whom were without charge, and 1 a foreign missionary to the Indians; 24 churches, with a membership of 1,103, giving to the cause of Home Missions $477 per annum.

In 1877 the Synod of Georgia, meeting in Columbus, authorized the erection of the Presbytery of St. Johns. This was accomplished in March, 1878, the new Presbytery embracing all the territory in the peninsula proper, beginning at Jacksonville, and extending south to Key West. It consisted of 7 ministers, 11 churches, with a membership of 378, leaving in the Presbytery of Florida 10 ministers and 17 churches, with a membership of 613. This made a total of 991 members reported for that year in the two Presbyteries, about 100 less than reported in 1875. There had been, however, an increase of four churches during the three years.

From the very beginning, the Presbytery of St. Johns, lying in that portion of the State most rapidly growing in population and developing its wonderful resources, assumed a missionary attitude, and began to seek out and occupy the new fields that offered opportunities for early occupancy and cultivation.

Five years later, the original 11 churches in this Presbytery had increased to 19, the 7 ministers to 12, and the contributions to Home Missions for the year were $572, practically $100 more than was given by the whole State in 1875.

The Presbytery of Florida had also grown, adding 5 churches to its 17, two ministers to its original 10, and it contributed to Home Missions $686.

The total membership of the churches in the two Presbyteries was now 1,450, an increase of nearly 70 per cent. for the five years. In 1888, during another period of five years, the growth in the Presbytery of St. Johns was very much greater, and the number of ministers increased to 17, churches to 35, membership to 1,438, contributions to $668. And the Presbytery of Florida, while losing 4 ministers, increased its churches to 27, its membership to 1,341, and its contributions amounted to $555.

In 1889 the churches of Pensacola, Milton and Bagdad came into the Presbytery of Florida.

In 1890 the Presbytery of Suwanee was erected, embracing in its territory 13 counties, and consisting of 8 ministers, 23 churches, 1,100 communicants, and its churches contributed that year $583 to Home Missions.

At this time the total membership of the three Presbyteries consisted of 38 ministers, 66 churches, 3,074 communicants, and contributed $2,757 to Home Missions.

This remarkable growth in the years from 1875 to 1890, amounts to an increase in ministers of 137 per cent., in churches 175 per cent. in communicants of 180 per cent. The increase in the next decade to 1900, while not quite so rapid, was substantial and permanent, giving promise of still greater work to be accomplished, and the promise has been realized to a very considerable extent, as the figures presented for the past year will show.

There are now in the Synod of Florida 53 ministers, 101 churches, 7,100 communicants, and last year the churches contributed to the cause of Assembly's Home Missions $1,378, and to Local Home Missions $7,749, a total of $9,127 to the general work of Home Missions, not a very bad showing for a State which thirty-seven years ago contained scarcely 1,300 Presbyterians, and gave not more than $500 to the cause of Home Missions.

How has all this been brought about? To what are the Synod and the Presbyteries indebted for this remarkable growth, under circumstances not altogether propitious, and at times exceedingly adverse? The question is easily answered, and I take great pleasure in saying that it is because the Assembly's Executive Committee of Home Missions so generously aided the Presbyteries in the prosecution of their work during the years of planting and cultivating the fields.

It is a fact, not known perhaps to the members of the Presbytery of St. Johns, that with the exception of the Tampa Heights Church, every one of its now 38 churches has at some time in its history received aid from the Assembly's Committee—unless perhaps it be some two or three of the more recently organized churches. Its most flourishing churches—Orlando, Tampa First Church, Sanford, Plant City, and St. Petersburg—have all at some time been helped by the Committee, and the same is true of a goodly number of the churches of the other Presbyteries.

With all that has been done, there yet remains much more to be accomplished. No State in the Union is more to the front, and more in the public eye than Florida. People are coming from everywhere, and of every kind.

All other denominations are alert to the conditions which confront the Church, and are making strong efforts to meet the situation. It behooves the Presbyterian Church to do likewise. Therefore should the churches rally to the support of the great cause of Home Missions—both Assembly's and Local—and *now* is the time. The experiences of the past bid us "thank God and take courage"; the condition of the present urges us to be prompt and confident in undertaking greater things; the future promises a much richer harvest than has yet been reaped—so, trusting God, let us go forward!

Ocala, Fla.

PAYING AND PRAYING

MR. J. L. DEAN
Chairman of Home Missions, East Alabama Presbytery

FROM the Presbyterian point of view, the need of Home Missions in Alabama was never more strikingly shown than in the figures presented at the recent Laymen's Conference on Foreign Missions held at Montgomery:

Baptists in Alabama	173,655
Methodists,	146,735
Presbyterians South,	16,268

Eliminating the 2,000,000 Negro Baptists, the 2,000,000 Negro Methodists, and the 50,000 Negro Presbyterians from the Church statistics of the United States, the white membership of these churches in the United States is approximately:

Methodists,	4,500,000
Baptists,	3,250,000
Presbyterians,	2,250,000

In the United States at large the Methodists outnumber us 2 to 1, while in Alabama they outnumber us 9 to 1.

The Baptists outnumber us in the country at large 1½ to 1, while in Alabama they outnumber us more than 10 to 1.

The Baptists of Alabama contributed 16 cents per member to Foreign Missions, while the Presbyterians contributed to the same cause an average of 95 cents per member.

Had our Church shown the same zeal as our Baptist brethren of Alabama in preaching the Gospel to our own Anglo-Saxon blood, a Presbyterian membership of 173,655 at 95 cents per member would have secured $164,972.25 with which to send the Gospel to China, the Congo, and our other Foreign fields, instead of the $15,524 contributed.

There is not a single Presbyterian Church in the counties of Crenshaw and Russell, not a single country church in the following counties: Chilton, Randolph, Lee, Elmore, Butler, Pike, Covington, Coffee, Geneva and Houston. Only one country church in each of the following: Coosa, Montgomery, Bullock, Dale and Henry. There are two country churches each in Tallapoosa, Chambers, and Autauga; and three country churches each in Macon, Lowndes and Barbour.

The drying up of the springs in the natural world would soon dry up the creeks, then the rivers would go dry, and in time the seas would become Saharas.

Neglect of the country by the Presbyterian Church in Alabama is the *cause producing the effect* of struggling town churches, which can draw no re-enforcements from the country to take the places in their depleted ranks of their young men and women, who leave the towns for the cities.

Self-preservation demands that our city churches help sustain the Home Mission work, that the places of the young men and women who go to the great centers may be supplied from the country and town churches.

It is a well-known fact that our ministers of the Gospel with few exceptions come from the country and village churches.

It is also a well-known fact that the Southern Presbyterian Church is to-day *praying to God* to give us more candidates for the ministry, and that it is a difficult matter to secure ministers for the vacant churches all over our Southland. Right now in East Alabama we need at least eight ministers, and could make other groups of churches if it were possible to supply them with pastors.

If, as a Church, we would *unite PAYING with our PRAYING,* we could send the Gospel to our Home Mission fields, and I verily believe that God would answer our prayers, and send us laborers to gather the golden harvest of souls for Christ in the vacant fields in East Alabama that are now calling for the Presbyterian Church.

I am reminded of the story of an old negro preacher, who prayed to God to send him a very fine turkey belonging to a white neighbor, which roosted each night near his cabin home. As the turkey did not come to him in answer to his prayers, the old preacher prayed that the Lord would send his servant after that turkey, and feeling that he had received an answer to his prayer, he went at once and got the turkey.

John Knox with a few ministers, supported by the consecrated officers and members of their small number of churches, made Scotland forever Presbyterian!

The 16,268 Presbyterians of Alabama, putting on the whole armor of God, can and must "GO FORWARD" and win for "Christ's Crown and Covenant" in Alabama, a victory like that of Knox in Scotland, and of Gideon and his Noble Three Hundred in Israel.

Opelika, Ala.

ATLANTA PRESBYTERIAL HOME MISSIONS

REV. F. D. HUNT
Evangelist for the Presbytery

THE Presbytery of Atlanta embraces twenty-two counties. A few of these are fairly well dotted with our churches, though some have only one church, and in four counties there is no organized Presbyterian church. Of the sixty-three churches in the Presbytery, thirty-eight are in touch with our Presbyterial Home Mission Committee, being assisted to some extent. But for the aid of our Committee, these small, weak organizations could not be maintained.

During the five years I have served as Presbyterial evangelist, our work has been that of "strengthening the stakes" rather than of "lengthening the cords," our aim being to develop these weak churches in self-support, increase salaries paid pastors, and by holding evangelistic meetings as often as possible to encourage and stimulate the spiritual activities.

It costs about $5,000 a year to carry on the work, and we have closed each year without debt. But to explore and occupy the vacant territory within our bounds we need at least $2,500 more each year.

Our Committee has had very efficient chairmen during these five years—Revs. Lynn R. Walker, John I. Armstrong, and A. A. Little. Under their wise guidance and with the cordial support of the Committee, the work has progressed well. Some of the results are that the Home Mission churches are to-day paying about $3,500 more to the support of pastors than five years ago, several groups have become self-supporting, and many members have been added through the evangelistic meetings.

Our plan is to pay a minimum salary of $900 with manse, though we have not yet been able to get the manse in each group. We have been very fortunate in obtaining good men, but of course have had some misfits. Pastors are like pants, you cannot tell how they will fit until you try them on. To the faithful, consecrated men in the fields is due most of the credit, under the Lord, for the growth and development of the work.

One of our hardest problems is to keep the fields supplied, though in this we have been blessed beyond many other Presbyteries.

The greatest difficulty with weak churches in small and larger towns is that the surrounding country has been occupied by other denominations, and there are no Presbyterian churches to feed the town churches as people move in. Right here is where we are reaping the results of our having failed to plant country churches in years gone by. Our experience now is the strongest possible argument for the liberal and hearty support of the General Assembly's Home Missions, that our Church may enter and occupy the great West as it is opened up and settled, or the time will surely come when it will be there as here, too late! too late!

Another obstacle to the growth of these weak churches is the constant movement of people to Atlanta. This, of course, should help to build up Presbyterianism in that city. Atlanta is growing rapidly in every direction, and there is need for far more aggressive mission work than we now have. In fact we could profitably spend as much each year in that city as we now spend in the whole Presbytery, and in a few years it would tell in great results!

One thing experience has taught—that it is not always an injury to the work to have a vacancy occur. Frequently it is then much easier to get churches to make an advance in pastoral support. A vacancy gives the evangelist or superintendent of Home Missions a kind of underhold when he has to "wrestle with the brethren" financially. The work of the Presbyterial evangelist is not a bed of roses—grouping and regrouping churches, raising pastors' salaries, getting pastors,

adjusting troubles, holding meetings, etc., etc.—but there is much joy and happiness in this service. It gives a wide field for usefulness, and when the Lord sets the seal of His blessing upon the work done, it is a blessed privilege to be engaged in it.

Decatur, Ga.

THE LOCAL FOREIGN WORK IN NEW ORLEANS PRESBYTERY

BY REV. LOUIS VOSS

THE history of the two self-supporting German Presbyterian churches in New Orleans is interesting particularly as indicating the methods by which our foreign population can best be reached. These churches were organized, one in the fifties, the other in the sixties of the last century.

At that time, New Orleans was the gate through which the stream of immigration poured into this country, the new comers seeking the convenient river route to the West. Many thousands, however, finding employment in New Orleans, located there. The number of German immigrants landing at this port frequently exceeded 50,000 annually, and the German element was then at its greatest strength. They had two daily papers, a German theatre, and some thirty German churches, each of which maintained a German parochial school.

Since the building of the railroads from Eastern ports to the West, the stream of immigration has sought the shorter route, and the Germans have ceased to come to New Orleans, their place being taken chiefly by Italians, who still arrive by the shipload. The result has been that the German element has rapidly decreased as the older settlers have died. The parochial schools have all been discontinued, and the German churches have become almost entirely Anglicized, the English language now being used exclusively in the Sunday-schools and in most of the services.

But these churches are still vigorous, and continue to have a field of their own, being generally preferred by people of German descent to churches predominantly Anglo-Saxon or Scotch-Irish in type, though many Germans are identified with these also. It would be difficult to find a Presbyterian congregation North or South, among whose members there are no Germans or descendants of Germans. Many of the most active workers and faithful contributors, and not a few of our trusted elders and officers came from the land of Luther, or else their fathers did.

Evangelical Germans gladly affiliate with the Presbyterian Church, especially in localities without a church of their own denomination, realizing that the Presbyterian Church adheres more strictly than any other to the principles of the Reformation.

In our Southern Presbyterian Church we have only these two German churches in New Orleans. In the Northern Church the German element is much more appreciable, consisting of several hundred ministers and churches. They have two theological seminaries,—at Bloomfield, N. J., and Dubuque, Iowa—also two German church papers and two publication houses. The seminaries were founded originally for the training of German ministers, and during the past fifty years they have sent out a large number of well-trained and efficient ministers of the Gospel. In recent years they have undertaken also the training of Hungarian, Bohemian, Italian, Ruthenian and Hebrew candidates for the ministry, who receive instruction in their mother tongue as well as in English.

The Northern Church has long since realized that to reach any large body of foreign people, there must be a native ministry from among them. Success by ministers preaching exclusively in the English tongue, is exceptional; it depends

on special individual genius, and cannot be depended on for a general system of evangelization. In order to bring these foreign people—having back of them a long history so different from our own—into sympathy with our doctrine and practice, they must be indoctrinated wisely and patiently. And this can be accomplished only by men of their own race.

The soundness of these principles will hardly be questioned. They find abundant contribution in the German work of the Northern Church, and are strikingly illustrated in the history of our own two German churches.

The success of work among the foreigners in Louisiana depends largely on the men who do it. Only a feeble beginning has so far been made. This should be followed at once with far greater effort, for what is done during the next generation will determine the future religious complexion of Louisiana. This work should be included in the Forward Movement for Missions, and in the Laymen's Movement, and receive the cordial support of the whole Church. Even now many more laborers are needed in the foreign work here and elsewhere. Where are they to come from?

Heretofore, the evangelical churches of Canada and Switzerland have furnished our excellent workers in the French field. A similar increased force is needed in work among the Italians, our own faithful and zealous laborers being utterly inadequate to so vast a task. Sooner or later our Church will have to train her own men for the foreign work at home. Our present institutions will never be able to do this satisfactorily. Only a polyglot seminary will supply the need. New Orleans, with its cosmopolitan population and its Presbytery already engaged in a unique cosmopolitan work, will be the logical and ideal place for such a training school for foreign missionaries in our Home Mission fields. With the necessary equipment, the Presbytery of New Orleans could now furnish from its own ranks the men who could train German, French and Spanish candidates for the ministry.

New Orleans, La.

SOMETHING DIFFERENT

THE Calendar of Prayer for Home Missions for 1912 is quite different from any other missionary calendar, past or present. And is as valuable as it is unique. It is really one of the indispensables.

Some of its special points of excellence are:

It is in hanger form, thus making it a convenient daily reminder to pray for the work and the workers it presents.

It gives in small compass statistics and other information regarding the work of the Executive Committee of Home Missions, the Executive Committee of Christian Education and Ministerial Relief, and the Executive Committee of Publication and Sabbath-School Work.

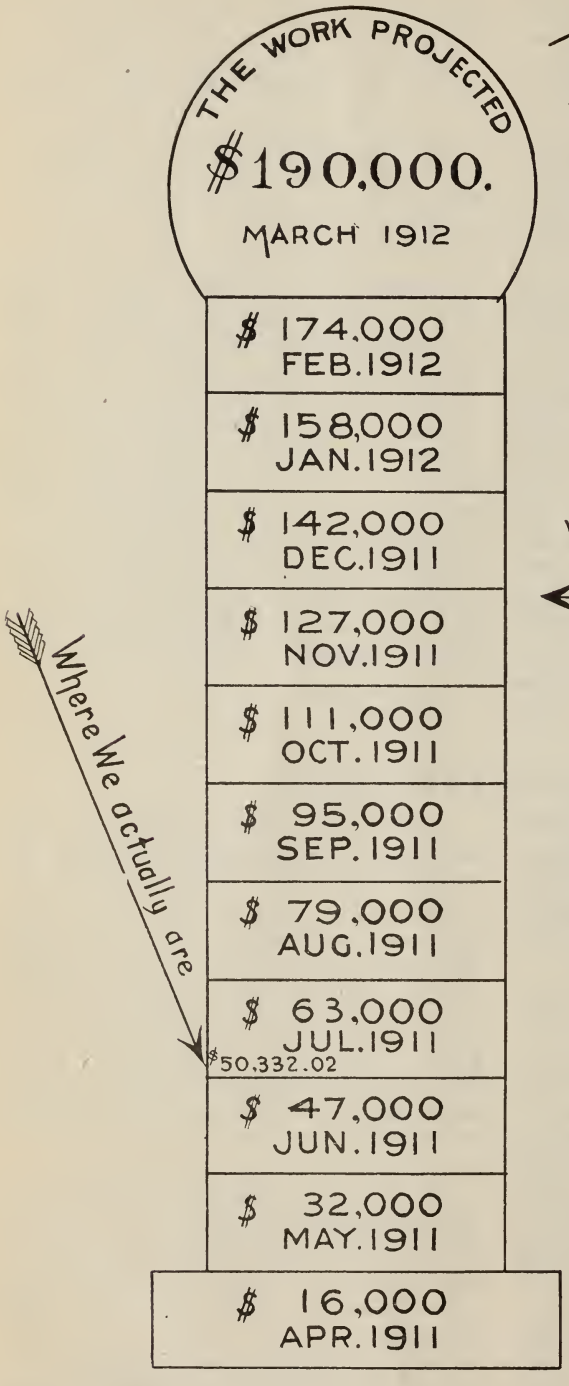
It gives the names and locations of our Home Missionary preachers, teachers, and other workers.

It is handsomely illustrated, and most attractively gotten up.

It contains many appropriate Bible verses, and also abounds in exquisite quotations from "The Imitation of Christ" by Thomas á Kempis. The longer selections are from many of the most sublime and venerable hymns of the Christian Church, collected from many sources with much trouble, but more of pleasure and profit. We shall lose much if we do not know and use frequently these songs, and meditations and prayers of the devout saints of old.

In fact, the Calendar of Prayer for Home Missions for 1912 is not only of present value, but it is a compendium of information and help—something that each family in our Church at least ought to possess.

It is now published at Richmond, Va., by our Committee of Publication, and single copies may be had for 10 cents, six for 50 cents, or one dozen for $1.



The Goal set by the General Assembly for this years gifts to Home Missions

and our progress toward it, up to Dec 1st

Where we should be

TOTAL RECEIPTS FOR NOV., 1911, $4,449.14

April 1 to Nov. 30, 1911 :

From Churches	$32,717 72
From Sabbath Schools	1,986 52
From Missionary Societies	3,160 77
From Individuals	9,098 64
From Legacies	984 03
From Interest	2,304 56
From Literature	79 78
Total to Nov. 30, 1911	$50,332 02

Total receipts to same date in 1910 . . . . . $52,161 56

Decrease for the year to Nov., 30, 1911 . . . . . $1,829 54

Amount necessary to make up the $190,000 00 by March 31, 1912 . . . . . $139,667 98

GRANDMA BRIGHT SEEKING AN AUDIENCE

AS HAS been announced, Grandma Bright has come to the Home Mission fields for a visit, and she has accumulated such a store of interesting stories—true stories—that now she is seeking an audience to whom she may tell these stories that lose nothing of their charm and pathos in the narrating.

All you have to do is to send 15 cents to the Committee of Publication, Richmond, Va., and if the dear old lady cannot come herself, she will promptly send you a most attractive chronicle of her visits that all the young people in our Church from six to sixty will surely want to read.

Moreover, those of "between ages" will as surely, after seeing her Stories for Home Mission Evenings," want to introduce them to the boys and girls of the Sunday-schools and Mission Bands. For this reason the cost of a dozen copies sent to one address will be only $1.50.

Indeed, there would be nothing at all undignified if occasionally one of these true stories were told by some good story-teller at the meeting of the Missionary Society. It would help wonderfully to brighten up programs that are rather too apt to run into a rut and stay there!

DATES FOR THE SOUTHERN CONFERENCE, MISSIONARY EDUCATION MOVEMENT

THE ten days from June 25th to July 4th have been decided upon as dates for the Tenth Annual Southern Conference of the Missionary Education Movement, formerly the Young People's Missionary Movement.

The Conference this year will be held for the first time on the new conference grounds of the Blue Ridge Association, near Black Mountain, N. C.

It is not too early to formulate definite plans, and to begin work for the sending of delegates to this Conference, which has been so fruitful in missionary help and inspiration in past years.

If you contemplate going, or if your church, society, or Sunday-school is thinking of sending a delegate, write to the Missionary Education Movement, 156 Fifth Avenue, New York City.

THE KANSAS CITY MISSION TO THE ITALIANS

After a visit to the Italian Mission at Kansas City, Mo., an enthusiastic helper of the work there wrote a letter to the Atlanta office, from which the following is an extract:

"I wish that you and the members of your Committee could have been with me last night at our Italian Mission. It would have shown you the progress of the work as no mere report can do. The auditorium, with all the side rooms open, was packed with Italian men, women and children, and the crowd filled the aisles and overflowed into the hall! Three children were baptized, and the sermon following was listened to with an eagerness and intentness not seen in American congregations. Rev. Henry Sartorio has proved the right man for the place and we are more and more pleased with him as we see the hold he has on his people. He is simple and sincere without affectation, and deeply in earnest. He has that initiative which so many foreigners lack, and is making our work a wonderful power in Little Italy. During the summer, outdoor services were held Thursday and Sunday nights. An orchestra of six pieces has furnished the music. This orchestra is trained in the Mission, and instruments are furnished by us. It has proved a great attraction, and these meetings have been splendidly attended.

"The Kindergarten opened September 1st after a month's vacation with sixty pupils, all Italians. The sewing school has about an equal enrollment. Classes in English are forming now for the winter, and also a class in Italian for workers, who wish to learn the language. A class in singing consists of five fine voices, girls who are receiving the best instruction Kansas City can give in vocal culture. And so it is all along the line. There are fifteen who are ready to join the church, but Mr. Sartorio is slow to urge the step. He is giving them weekly instruction in the Bible and doctrine, and when they do take the final step they will be prepared to stay."

MY CREED

I believe that human loving is a lesson taught above,

I believe the cup of blessing is the willing cup of love;

Loving, when the heart is willing, is the sweetest drop of bliss;

Loving on—through pain and evil—is divíner still than this.

—VENI MCDONALD PORGES.

Yonkers, N. Y.

THE NEW ARKANSAS

REV. R. H. LATHAM

Superintendent of Home Missions, Arkansas Presbytery

FOR many years Arkansas has been considered a joke. "The Arkansaw Traveler" gave the States North and East their conception of her and her people. "The Slow Train Through Arkansas" intensified this conception. Hence, as the tide of immigration was sweeping Westward, it was parted as if by a great rock and swept round us.

But some years ago this "Great Hole in the Continent," as some one called it, was rediscovered and found to be an empire. Her swamps began to be drained and produced marvelous crops of cotton and corn. Her prairies, considered almost worthless, are now considered the finest rice lands in the world; her mountains are full of the richest and rarest minerals, including even the diamond; and she is the world's orchard.

Her lands have increased in value with marvelous rapidity, and people have been pouring in from every quarter. Factories are being established, mines opened, and a new Arkansas is smiling as she is stepping to the front rank in the galaxy of States.

This was a golden opportunity for the Presbyterian Church, but she was not ready for it. Ten years ago, in forty out of the seventy-five counties there was no Presbyterian church, and the Presbyterians of Arkansas numbered only about 5,000. All the churches were weak, and struggling against fearful odds. The General Assembly's Home Mission Committee gave what help it could, but this was meager. Good men were afraid of the climate and hardships. But the little church rallied to the crisis, and Home Missions became the absorbing theme of the Synod. We have fought a winning fight, but it has made us sick at heart to see what might, yea, what ought to have been done! And the opportunity now before us is great enough to challenge our faith.

On this theme we might write for hours. Let a few concrete cases, samples, give an idea of the whole:

Ten years ago the writer visited Blytheville, a hamlet of about 300 people, in Mississippi county. So far as could be learned, he was the first Presbyterian

preacher to put foot on that soil. A few Presbyterians were found and gathered together, but for two years the Presbytery was compelled to neglect the field. When next we entered the Methodist Chuch was strongly entrenched and building a splendid house, and most of our people had been gathered into that church. But we went to work in earnest. To-day Blytheville is a city of from 5,000 to 7,000, and we have a beautiful brick church, practically self-supporting, looking out with eager eyes on that surrounding country

In the last five years a work equally marvelous has been rought at Earle, Crittenden county. At Cotter, Baxter county, in the heart of the Ozarks, the struggle has been harder, but our beautiful concrete church is now complete and will be as "A city that is set on a hill" for all that vast mountain region extending a hundred miles in every direction. Space would fail me to tell of all the results in this and the other three Persbyteries.

But oh, the need! Last summer Mr. Murphy, a student, was the only minister of any kind in Osceola, a town of more than 3,000 people, and as yet we can get no man to take his place. At Burdett, in this same county, where there is a large hard-wood mill employing about 300 white men, they have built a house and are begging for a preacher, but no one is there to break the "Bread of Life" to them.

We cannot keep pace with the growing towns, doors are closing never again to be opened, and the great *country,* of which God has made so much and which He loves so well, is untouched. We must quickly have men, buildings, and *money,* if we are to occupy this wonderful field that God in his providence is opening to us. Will the Church respond to the call, that we may rejoice together with the Lord in the day of victory?

Batesvile, Ark.

TALKS ON LITERATURE HELPS BY A HOME MISSION SECRETARY

MRS. J. M. MOORE

AS HOME MISSIONS, beginning in our own hearts and homes, extends throughout the whole world, and what we call Foreign Missions is but a part of it, so Home Mission literature embraces in its wide range every written word that helps to spread the gospel, and first of all that word that influences our own thoughts and acts.

We are ourselves Home missionaries, as we live the gospel and show Christlikeness to our children, our classes, our neighbors, our associates; and all literature that makes for our culture, our betterment, for wider outlook, for more sympathy, for higher motives, may be considered Home Mission literature.

It is scarcely necessary to say that the first book for all these purposes is the Bible. We need its truths in our hearts, its training in our minds; but as our influence goes out in ever-widening circles like the wavelets from the dropped pebbles, in order to do our part intelligently, we must be equipped for the larger work of Home Missions as administered by the Assembly's Committee that represents us.

In our Mission Study classes, we want to learn the needs of the fields, and hear reports from the workers.

Dr. Morris' book, "At Our Own Door," gives in a clear and interesting way a history of our own Church and its different lines of mission work, especially in the South and Southwest. If your class has finished that, Dr. Phillip's "Call of the Homeland" will, I am sure, be exactly what you want. It takes up briefly the Church history of our country from its settlement and deals also with the problems of the Church, immigrant, Negro, slum, Mountain-reconstruction, the boy,

and is an excellent text-book.

Of "The Frontier," written by Ward Platt, especially for the Young People's Missionary Movement, I think you will especially like chapters V., "The new Southwest," and VI., "The American Indians and Some Other Peoples."

Other books, helpful and full of interest on special lines, include "The Indispensable Book" by Dr. W. W. Moore, which will be a help in the devotional part of your meetings. You will certainly be benefited by its use.

Steiner's "The Immigrant Tide, Its Ebb and Flow," deals with the foreigner as he takes American ideas and Americanized ideals to his European home.

"The Heart of the Stranger" should be in your Sunday school library, because your boy will read it without coaxing. It is based on settlement work among Italians in city slums.

"Missions Striking Home" is a remarkable "Group of Addresses on a Phase of the Missionary Enterprise," especially fine for Brotherhoods or men's organizations.

"The Call of the Waters," for young people, gives the missionary conditions that have been met and those yet to be solved.

A fine study of the Negro problem is "Negro Life in the South," by W. D. Weatherford, a Southern man.

A charming book on work among the Mountaineers is, "The Galex Gatherers," by Dr. E. O. Guerrant.

Many other books are recommended, but as I have not read them all, I can only assure you that they must be good, or the Committee would not say so.

To be kept in close touch with current missionary events, we of course should have THE MISSIONARY SURVEY. This magazine should visit every family in the Church. If this cannot be, at least have a copy in each Society, to use for reference at meetings. It contains field reports, suggestive programs, interesting articles, poems and stories to catch the young people. Get up a club in each Society.

In the Catalogue of Literature you will find leaflets telling why women should organize; others explaining the method of organization, also a suggestive constituiton, as well as several on Young People's work, methods, etc. Then there are leaflets on each different branch of Home Mission work—Indians—in Alaska and Oklahoma; Immigrants, the Spaniards, Texas-Mexicans, Italians; Mountain Missions, the West, Mormons, and many others.

I want to call your attention to the post-cards—a pleasing souvenir of the meeting, and to the Calendar of Prayer for Home Missions, very attractive and beautifully printed on fine paper. It gives many choice selections, and the names of our missionaries, with their special needs for prayer on set days.

The leaflets on giving are good, and there is the barrel in which to place offerings. Many of these leaflets are free, and the others cost little. Write to P. O. Drawer 1686, Atlanta, Ga., for catalogue.

Atlanta, Ga.

THE COMPELLING INTEREST OF LOCAL HOME MISSIONS

THE Home Mission Department of the February MISSIONARY SURVEY is devoted principally to consideration of the work and claims of Local Home Missions.

Though, as a term, Local Home Missions is difficult of definition, yet as a work it assumes a reality and importance, and makes an appeal, that is perhaps equalled by no other phase of missionary endeavor.

It might correctly designate a branch or mission Sunday-school, supported wholly or in part by an individual church; or any work, be it large or small, of a purely missionary character, undertaken

by that church. Strictly speaking, city missionary work is Local, though in some

An Important Southern Staple

places such work is assisted by the Assembly's Committee. Hospital and orphantween the work of Local Home Missions age, often called missionary, would more correctly be termed charitable or benevolent enterprises.

But, generally speaking, the term Local Home Missions is applied to any missionary work undertaken by a Synod or Presbytery, such as the maintenance of an evangelist or superintendent, who is "instant in season and out of season," in good weather and in bad, in large places and in small, preaching the Word in religiously destitute communities, in weak neighborhoods, or to pastorless congregations—with many other duties, as a reading of this number will discover. Frequently the Synodical and Presbyterial work is assisted by funds from the Atlanta Committee. Often, where no evangelist or superintendent is employed, the chairman of Synodical or Presbyterial Home Missions endeavors to see that the Local needs are not entirely overlooked.

It is the compelling interest that attaches to a work lying so near that makes a meeting devoted to Local Home Missions, whether of a Missionary Society, Brotherhood, or the regular mid-week prayer meeting, one of the very best of the year.

Much available material for an excellent program will be found in the current number—articles setting forth the work in six Synods. These give in interesting form information that cannot fail to be of immense concern to our people. From these reports of work and recitals of needs and opportunities, will be seen very clearly the vital connection beand the sphere of operations of the Assembly's Committee.

A More Important Southern Staple—He looks to us for church and school.

For the presentation of the immediate Local work, except in the localities de-

scribed in this number, it will be necessary to obtain information from the Synodical or Presbyterial evangelist, superintendent, or chairman of Home Missions, as the case may be, unless someone is available who is sufficiently informed to intelligently describe the work.

The old adage that "Variety is the spice of life" holds just as true in missionary work as anywhere else. It would add immensely to the February program, and be most appropriate, to include a brief "Appreciation of the Life and Character of George Washington." We are not called upon to surrender to the realm of history, romance and politics the memory of this Virginia hero, American statesman, invincible soldier, and peerless patriot, for he was also the sincere Christian man. His own words should be deep-graven in the heart of every person who loves God, his fellowman, and his country:

"No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of man more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

THE WEEK OF PRAYER FOR HOME MISSIONS IN FEBRUARY

At the request of the Women's Missionary Conference, at Montreat, 1911, the following suggestive program has been arranged by Miss Lambdin. It must be varied, of course, to suit local conditions:

Sunday—A Sermon by the Pastor:
The Work of Assembly's Home Missions.
What shall be our share in this work?

Monday—Foreigners in the United States—The Indians—Our Colored Work.

Tuesday—The Mountaineers.

Wednesday—The Local Work—wherever located.

Thursday—Our Western Country.

Friday—How may we hold our Young People for Christ and His Service?

Saturday—Prayer for larger participation on our part in all efforts for the Evangelization of our own Land.
Discussion of the importance; and prayer for the early completion of the Semi-Centennial Church Building Fund, authorized by the General Assembly, that will mean so much in reaching and supplying religious destitutions at Home.

Much material on all these subjects will be found in the Annual Report, May Number, of THE HOME MISSION HERALD, 1911; the Calendar of Prayer for Home Missions, 1912; and issues for the past year of THE HERALD and THE MISSIONARY SURVEY. If leaflets are desired, send 5 cents to cover postage; or 15 cents for leaflets and a copy of the Calendar of Prayer to the Executive Committee of Home Missions, P. O. Drawer 1686, Atlanta, Ga.

Be sure that all who take part on the program are given time for preparation, and are furnished with sufficient material.

Instead of devoting a certain day to Mission Schools, it will be better to give special emphasis on several days to this very important part of Home Mission work, as the subject for each day permits.

Perhaps several who feel more deeply the needs and the inadequacy of the effort that is being put forth to supply these needs may be able to meet together in advance of the public meetings, and pray specifically for a blessing upon this time of special prayer.

Remember that prayer and work—faith and works—go always hand in hand. Pray and work beforehand for the meeting. Pray and work during its continuance, that it may be a time of great spiritual blessing, as well as of extended information and intensified interest in all Home Missionary Work. Pray and work afterward that the results may be abiding.

It will assist greatly in conserving re-

sults if a systematic canvass is made during the week in the interest of THE MISSIONARY SURVEY and the Calendar of Prayer for Home Missions.

If it desired to make a special gift to some department of the work, write to the Executive Committee of Home Missions, Atlanta, and ascertain what are the urgent needs at this time—they are many and diverse.

OFFICES OF THE EXECUTIVE COMMITTEE

The attention of our ministers and of friends, who contemplate visiting Atlanta, is called to the change of address of the Executive Committee of Home Missions.

The offices of the Committee are now located in the new Third National Bank Building, Atlanta's latest "sky-scraper," rooms 1404-1406. Take the elevator!

THE FEBRUARY MEETING

"Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law."—Deut. 31 : 12.

Hymn 606—"I love Thy Kingdom, Lord."

Prayer.

Bible Reading.—Gal. 6 : 1-10.

Secretary's Minutes.

Treasurer's Report.

Report of Secretary of Literature.—Number of MISSIONARY SURVEY taken, Calendars of Prayer for Home Missions, Grandma Bright's Home Mission Stories.

THE PROGRAM—LOCAL HOME MISSIONS.

A General View of Missions in the Southern States.

Needs and Claims of the Work in our own Synod.

Recitation.—"Land of Lands."

Brief Resume of the Local Work presented in the Current Number.

Roll Call.—A statement of some Home Mission Need.

An Appreciation of the Life and Character of the Greatest American.

Prayer.—For a great awakening as to our responsibility for the evangelization of the Christless at our own doors.

Hymn 236.—"I Love to tell the Story."

WAITING FOR HELP FROM THE CHURCH BUILDING FUND.

CHILDREN'S PAGE

HOW LOUISE HELPED

MRS. MARY E. IRELAND

ON THE evening of her sixth birthday, Louise Sutherland, sitting upon the door-step of her home, decided within her own mind that it had been the happiest day of her life.

Three delightful surprises had come to her—the afternoon holiday in the school, a beautifully ornamented birthday cake sent by a neighbor, and a visit to a missionary meeting for the first time in her life.

As she sat there, her gaze rested upon the large apple tree in full bloom—the one ornament of the small yard—and upon her canary bird in his cage on one of the lower branches.

This apple tree was a well-spring of pleasure to Louise and her widowed mother; its wealth of fragrant blossoms in spring time, its growing apples and glossy green leaves in summer, its rich, ruddy fruit in autumn, and its boughs and twigs exquisitely ornamented with glittering ice or feathery snow in winter.

Bennie was another well-spring of pleasure, a vivacious singer, given by a lady whose little children Louise had helped care for during the absence of their nurse.

Early in the afternoon she had accompanied her mother, who was caretaker of the lecture-room in which the missionary meeting was held, and when all was in order Mrs. Sutherland had hurried home to finish some promised sewing, leaving the little girl in charge of an early comer, and to bring home the key.

The lady had given her a place beside her in the meeting, and was pleased to see her interest in all the proceedings. Especially was Louise interested in the reading of a letter from the teacher of a Mission School in the mountains that needed equipments for carrying on the work.

As she sat now on the door-step she remembered this letter, and also the words and air of one of the hymns sung at the meeting.

"Has any one's burden been lightened to-day,
Because I was willing to share;
Have the sick or the weary been helped on the way—
When they needed my help, was I there?"

Louise wondered if there were any sick or weary that she could help. She could do nothing for the poor children in the mountains, nor did she know of any around her who needed help.

The work being ready to deliver to Mrs. Meredith, the mother prepared the birthday supper, adding to the cake a few unaccustomed delicacies in honor of the occasion, meanwhile listening to the sweet voice of Louise as she sang the words which had so attracted her; and Bennie joined in by way of accompaniment.

The supper was a success, and when finished, the room put in order and Bennie brought in, Mrs. Sutherland took up the basket and the two set out for Mrs. Meredith's, several squares away.

That lady had been lame for many years, owing to a fall upon the ice, and

was unable to leave her chair without help. It was the first time Louise had seen her, and immediately the words of the hymn came to her mind:

"Have the sick or the weary been helped on their way;—
When they needed my help, was I there?"

Forgetting her shyness, she asked as they were leaving, "Will you let me come to see you to-morrow after school, if mother can spare me?"

"Yes, dear, I would be delighted to see you," replied Mrs. Meredith heartily, "it will give me great pleasure for many times, I am lonely, and weary of reading."

Mother and daughter went home, and Louise resumed her place on the doorstep. Later Mrs. Sutherland took a seat beside her, and the two enjoyed the calm beauty of the evening; the full moon tinting with silver the leaves and blossoms of their beloved apple tree.

"Mother," said Louise, "would you let me take a bunch of apple blossoms to Mrs. Meredith to-morrow?"

"Certainly, child; take as many as you wish."

"And I would like to take Bennie and have him sing for her."

"Yes, take him; but I doubt if he will sing in a strange place."

"Then I will sing my 'Chic-a-dee-dee song'; she may like to hear it."

The mother agreed, and the next afternoon Louise, with apple blossoms and bird cage in hand, went with the sincere wish to cheer the "sick and weary," and was cordially welcomed, as were Bennie and the sprays of flowers.

During the hour she remained, she gave a full account of the missionary meeting, making special mention of the mission teacher's letter, and of the members planning ways and means to send help.

Mrs. Meredith listened with real interest, and seemed for a moment lost in thought.

Bennie eyed his surroundings complacently, but declined to help entertain, and Louise asked permission to sing the little songs taught by her mother. Consent was cordially given, and she sang a ditty which in the long ago was a favorite with the young. Bennie evinced interest, but took no part until the last stanza:

"There is one, my dear child, but I cannot tell who,
Who feeds me, and clothes me, and warms me, too.
Good morning! Oh who is so happy and free?
And away he went singing his chick-a-dee-dee."

Then he joined in with enthusiasm, and in the chorus—

"Chick-a-dee-dee! Chick-a-dee-dee!
Away he went singing his chick-a-dee-dee."

His little throat quivered with melody.

"It was a charming little concert," said Mrs. Meredith, with tears of pleasure dimming her eyes. "I do not know when I have passed such an enjoyable hour. You have done real missionary work, my child, in visiting me," she added as she kissed Louise good-bye, "and here is something to aid in your Home Mission cause," and she put a bank note in the little hand.

Washington, D. C.

Rev. H. F. Williams, D. D., Editor, 154 Fifth Avenue North, Nashville, Tenn.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF KOREA

UNTIL recently the only general Presbyterial ecclesiastical organization in Korea was the Presbytery of Korea. Preparatory to the organization of a number of Presbyteries there were annual conferences held which were practically informal meetings of a Presbytery. The object of these gatherings was two-fold: the supervision of the work in the district, and the preparation of the native pastors and elders for the organization of a Presbytery. The most important action taken at the last meeting of the Presbytery of Korea was the decision to form the General Assembly of the Presbyterian Church in Korea. Seven Presbyteries were set apart. The first meeting of the General Assembly will be held at Pyeng Yang in September, 1912. An interesting fact in connection with the location of the first meeting of the Assembly is that the first Presbytery met at the same place. It was the privilege of our Mission in Korea to entertain the Presbytery at this historic meeting. Speaking of the meeting *The Korea Mission Field* says: "This is the first time the Presbytery has met in the south, and although a majority of the presbyters had to travel further, the extra expense and trouble were justified by the benefits obtained. Those who came from a distance had an opportunity of seeing the work in a more understanding way and of enjoying the fellowship and hospitality of their Southern brethren. The coming of Presbytery was a revelation to the non-Christians and an education and inspiration to the multitude of unofficial delegates who had come from all parts of the province."

FOREIGN MISSION STATISTICS

The latest statistics of Foreign Missions make an impressive showing of the great magnitude to which the work of Foreign Missions has grown. There are 21,307 missionaries throughout the world and 103,066 native workers, with 2,346,006 adult communicants. There are 522 theological seminaries and normal colleges and 11 medical colleges, with 98 nurses' training schools. There are 1,714 boarding and high schools for the education of persons in foreign lands, 292 industrial and training schools, 115 kindergartens and 30,185 elementary and village schools. To alleviate suffering, 576 hospitals have been provided and 1,077 dispensaries, with 4,317,064 patients receiving annual treatment. Then there is a total of 271 orphanages and 88 leper asylums. There are 21 homes for untainted children of lepers, 21 rescue homes for women, 103 opium refuges, 15 homes for widows and 28 individual homes. The Gospel is preached in 38,557 different centers. This work is administered by 377 different boards and societies throughout the foreign field. The net annual income is $30,378,489, of which amount $3,246,717 is contributed by native workers. Of the total amount the United States sends $12,122,308. Great Britain subscribes the next largest amount, $11,578,769.

THE PROGRAMS FOR 1912

The programs for the senior and junior Missionary Societies prepared by Miss McNeilly and issued regularly each month, are growing in popularity and general use. It is now time that orders should be made for the year, as it is much more desirable both for the local societies and in sending out the programs at the office, that the subscriptions be made upon the annual basis. The subscription for the full twelve months is $1.00. The subscription can begin with any month. The program for any single month is 10 cents. Especial attention is called to the fact that orders should be addressed directly to the Executive Committee of Foreign Missions at Nashville, Tenn. Some have been making the mistake of sending orders to the Presbyterian Committee of Publication at Richmond, which gives trouble to both offices and occasions delay.

WOMAN'S WORK

We have received a very considerable number of reports of the meetings of Presbyterial and Synodical Unions held during the fall. We have also received and read with interest reports of Jubilee Meetings held in different parts of the country. We regret that under the present arrangement it would not be worth while to reprint the reports in THE MISSIONARY SURVEY, as they are given to the Church through the religious papers at least six weeks before we could make use of them. All the meetings of the fall and winter sound a note of encouragement. Mention is made of the excellent attendance, the good programs, new societies organized, increase in contributions, etc. Active effort is being made by our devoted women for a more thorough organization of their work in order that even larger results may be realized. At a number of Presbyterial and Synodical meetings, steps were taken looking to the appointment of some efficient woman to represent in a general way all the work of the women of the Church. The women of our Missionary Societies may be assured that the Executive Committee of Foreign Missions has a profound appreciation of what they have done in the past and a deep interest in any movement which looks to the greater efficiency and enlarged service of our women. The questions growing out of this movement will require most thoughtful consideration, which no doubt will be given to the matter when it comes, as it probably will, before our next General Assembly.

THE YOUNG PEOPLE OF CUBA

It is a most encouraging sign of the times to read the account of the Fifth National Convention of Young People's Societies and Sunday-Schools, held at Matanzas, Cuba, in November. The cyclonic weather interfered somewhat with the attendance, but the storm and rain could not dampen the enthusiasm of the delegates and visitors. The program included educational and inspirational topics. An account of this excellent convention says:

> "The papers and addresses of the young Cuban preachers and workers showed that they are growing as the years go by. For the most part they got at the heart of their themes, and presented practical suggestions, many of which they had tried out in their own Sunday-schools. The Sunday-school section of the program was both interesting and instructive. The elementary department workers are very happy in their illustrations and object lessons."

The statistics reported at the Convention give the following summary for the evangelical churches of Cuba:

> Central and out-stations, 314; pastors, 140; other workers (not including teachers in day schools), 189; baptized members, 11,497. Sunday-schools, 224; officers and teachers, 694; pupils, 10,799; total members of Sunday-schools, 11,493. Y. P. Societies, 36; members, 1,262. The following is the membership of the Sunday-schools actively affiliated with the Association: Baptist, North, 2,122; Disciples of Christ, 241; Friends, 798; Independent Holiness, 160; Methodists, South, 2,606; Presbyterians, North, 1,395; Presbyterians, South, 774; Pentecostal, 120. A total of 8,216.

REPORT OF THE TREASURER

On another page will be found the report of Mr. W. H. Raymond, Treasurer, submitted to the Executive Committee of

Foreign Missions at its meeting in December. While this report has been given publicity through the Church papers, we think it worth while to bring it to the special attention of the readers of THE MISSIONARY SURVEY. The statement is a clear, easily understood exhibit of the condition of the Treasury. In this connection it is appropriate to mention the fact that Mr. Raymond has a business of his own to look after, and that he is serving the Committee as acting Treasurer under great inconvenience to himself. He has declined to consider the holding of the office of Treasurer permanently, but in view of his highly satisfactory administration of the business affairs of the office, the Executive Committee, at its December meeting, insisted that Mr. Raymond should continue until arrangements were made for a permanent Treasurer. In response to this request Mr. Raymond put aside his personal preferences and consented to continue his services until some permanent arrangement is made. The sub-committee appointed at the November meeting to nominate a Treasurer is giving earnest consideration to the matter.

PRESBYTERIAN FOREIGN MISSION CIRCLES

Our faithful women are always at the front in times of emergency. From all parts of the country there come letters, inquiries and suggestions as to ways in which the women can co-operate in relieving the financial situation. It is pleasure to give place in these columns to the "Plan of the Presbyterian Foreign Mission Circles."

These Circles are formed for the payment of the Foreign Mission debt of $100,000.00 and each Circle shall consist of seven members.

Each member pledges (1) Daily prayer for missions; (2) The price of her winter hat for the Foreign Mission debt, this sum to be paid before May 30th, 1912, to the chairman of her Circle.

Each Circle also pledges the extension of the movement by the formation of at least one other Circle. Any Circle may also form itself into an organization for mission study, prayer, sewing, etc., if it is so desired. In forming a new Circle, care should be taken to select a suitable chairman.

The duties of the chairman are: (1) To receive the money from members of her Circle, and send it directly to the Executive Committee of Foreign Missions, 1st National Bank Building, Nashville, Tenn., enclosing a brief statement, not of individual gifts, but of the total gift from each church as represented in her Circle. She should remit collections frequently, and not wait till all the pledges shall have been paid.

(2) To collect from members of her Circle the names, addresses and church connection of persons to constitute one or more new Circles, and select a chairman for each to whom she shall send this information.

It is not necessary that members of a Circle shall reside in the same place, or be acquainted with one another. Communications should be addressed, with stamped envelope for reply, to the General Secretary, Mrs. Thos. Buckland, 763 Belt Avenue, St. Louis, Mo.

This movement originated in a remark of Mrs. P. F. Price, of the Mid-China Mission: "If every woman in the Southern Presbyterian Church would give the price of her winter hat, it would wipe out the debt." Our motto is "A hat for the debt," and we pray that the Lord, who accepted the loaves and the fishes, will accept our small sacrifice, and multiply it for His glory.

THE 1912 MISSIONARY EDUCATION MOVEMENT CONFERENCE

The first and second Conferences of what was then called the Young People's Missionary Movement were held at Lookout Mountain, Chattanooga, Tenn. At that time an effort was made to secure a permanent location in that locality, without success. For a number of years the Conferences have been held at Asheville, N. C. During all this time there has been a constant effort made to secure a permanent location. As has been announced through the religious and secular press, the Missionary Education Movement (formerly Young People's Missionary Movement), in connection with the Young Men's Christian Association and the Young Women's Christian Association, has secured one of the most beautiful locations in the mountain region in which Asheville is situated. Mechanics of all kinds are busy erecting the buildings on the mountainside near Black Mountain, N. C. The corporation holding the property is appropriately named the Blue Ridge Association. The meeting next summer, to be held from June 25th to July 4th, is the tenth annual Southern Conference. The value of these meetings

is known to all who have attended them. This note of the new location for the Conference of the Missionary Education Movement is not published merely as an item of news, but with the hope that every reader of THE MISSIONARY SURVEY interested in the most advanced missionary education methods in this or any other country, will give wide publicity to the announcement and begin now to make arrangements for delegations. Inquiries for information will be gladly answered. Address Rev. H. F. Williams, Executive Committee of Foreign Missions, Nashville, Tenn.

UNOCCUPIED FIELDS

The accompanying picture of the statue of "Chinese" Gordon, at Khartoum, is printed through the courtesy of the Student Volunteer Movement. It is one of the illustrations from the latest book on the "Unoccupied Fields" of the world, written by Dr. Zwemer. The statue of Gordon at Khartoum represents him seated on a camel looking out over the desert. It is an impressive and appropriate memorial of a consecrated man whose life was sacrificed as a result of his fidelity to duty. In the book by Dr. Zwemer the call for the Gospel in the unoccupied fields of the world is most impressively made. His long missionary experience in Africa, and a student of missions in general, qualifies him to write, not only of the needs of his own field in Egypt, but of all fields.

STATUE OF GORDON

At Khartoum.

EDUCATION ON THE FIELD

The latest reports received from all our Missions make mention of 209 schools of various grades. Of this number eighteen may be classed as colleges, medical and theological institutions, and schools of higher grade. In these reports from the field there are many schools not reported where the native Christians are, of their own accord, acting under the counsel and general direction of the missionaries, conducting primary schools. The amount invested in these schools of all grades is almost infinitesimal compared to the far-reaching results. The locations at the central stations have been wisely selected, and, with the primary schools at the out-stations, provide, both geographically and in courses of study, a complete educational system. The character of the schools, beginning with the primary where the native convert finds for his children of younger years opportunity for the beginning of a Christian education, then to the academies for a more advanced course of study, and then to the colleges for higher learning, and from thence to the theological seminaries and medical schools, is an exhibit of the completeness of the system, and therefore of its inestimable value. The reports show that in these schools of all grades there are nearly nine thousand pupils, not including a large number in the primary schools not shown in the reports.

FILES OF THE MISSIONARY

In making up the necessary sets of the volumes of *The Missionary* we have been surprised to find that we are lacking nine volumes to complete one of the most important of the sets. That we may preserve historical records which can only be found in the files of *The Missionary* we will greatly appreciate any assistance that can be given in securing the complete volumes for the following years: 1876, 1877, 1885, 1886, 1887, 1888, 1889, 1891 and 1905. Whatever expense may be necessary to secure the complete sets for the years mentioned will be gladly paid. Any of our friends who can supply us with a part or all of the above sets will confer a favor by communicating with Rev. H. F. Williams, Editor, Nashville, Tenn.

WHERE MONEY AND LIFE COUNT MOST

EGBERT W. SMITH

WHEN we stand before God to render an account of our stewardship of life and means, we shall be held accountable not only for using them, but for so using them as to secure the greatest possible good to the greatest possible number.

I saw in print recently a statement which I believe to be true. It ran thus:

"If there is a God; if He is a Being of infinite justice and compassion; if He has given His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life; if the knowledge of that Son gives deliverance from sin, adds dignity and power to human life, and fits for eternal companionship with God, then the noblest task to which man can give his life or his means is to make known that faith to those who have never heard it.

"We do not undervalue the importance of Christian work at home. There is much to be done in our native land; but the preaching of the Gospel to those who have heard it from infancy, the development of work already well under way, the joining of one's self to the already mighty host of Christian workers, cannot compare in importance with the consecration of one's life and means to the millions in unevangelized lands, who have not heard the Gospel and who but for us may never hear it.

In this country there is one minister to every 546 people, and one doctor to every 650. In the non-Christian world there is one minister to nearly 200,000, and one doctor to two and a half millions. If the same proportion held good among us, thirteen States of the sixteen in our Southern Presbyterian Church would have but a fraction of a doctor apiece, and not even Texas would have two.

With the missionary physicians and nurses, with their hospitals and dispen-

saries that express the love of Christ and open men's hearts to Him, go also the missionary teachers, with their day schools, colleges, and seminaries, pouring the light of Christian education into the darkness of age-long ignorance and error. Secretary Fox, of the Church Missionary Society of Great Britain, says he can never forget the cry that followed him, when one day it became his sad duty, from lack of funds, to close up a little mission day-school in a heathen land, "O minister, tell the English to send us more teachers who will show us the way to Heaven, for we cannot find it by ourselves."

Matthew tells us that when Christ was upon earth, "He went about preaching and teaching and healing," ministering thus to the whole man, body, mind, and soul. The only place in all the world to-day where His Church is directly and exactly reproducing this complete ministry of her Lord is in her Foreign Mission work—healing, where she is the only healer amid suffering millions; teaching, where 94 per cent. of all the people have their minds dwarfed and darkened by total illiteracy; preaching, where whole nations are slaves to sin and ignorant of a Saviour.

In that work money and life find their best possible investment, because there they serve the deepest possible need, and there they reach their highest possible fruitfulness, being transplanted into education and healing and emancipation and holiness and spiritual life, that is, into all the things which bless men most both in time and in eternity.

But the case is stronger yet. These heathen nations are just now passing through a most critical transition period. Twenty years ago no human being could have imagined the present situation in the East.

For example, China, after 4,000 years of complacent isolation and iron conservatism, is to-day seeking with feverish haste to acquire the new knowledge, to reorganize her educational system, to incorporate into her own life whatever has made the Western peoples great. For the first time in authentic history China, the changeless, is plastic, susceptible, seeking guidance. Therefore, Sir Robert Hart just before his recent death startled the Christian churches with his cry, "Now is the time; rush in your missionaries."

So intense is the natural conservatism of the East, that this responsive period is sure to be brief. If these nations are not reconstructed on Christian lines now, the opportunity may not come again for a thousand years.

The man or woman, therefore, who invests his life or his means in Foreign Missions to-day, is shaping the future not of individuals but of nations. He is putting the salt of Christianity into the fountain from which are beginning even now to issue the forces that fix the character of the coming centuries. To no other generation of Christians since Christ rose from the dead has there been given such an opportunity to mould the future of half the human race.

My friend, what is your life going to mean in changing the history of the world? Do you want it to mean less than it might? May God fire you with the ambition to make your life count to the very last ounce for the coming of Christ's Kingdom in the earth.

Some of us ought to pray and go. All of us ought to pray and give, putting it may be $100, $1,000, or $10,000 a year into the work of helping Christ to save the world. Will you be His faithful partner in the glorious enterprise? Will you transmute your gold into immortal spirits saved by the blood of Christ? Shall there be a great company from the heathen world to welcome you into everlasting habitations, and to make heaven richer and sweeter for you throughout all eternity? What shall your answer be?

THE REVOLUTION IN CHINA—THE CAPTURE OF HANGCHOW, SOOCHOW AND NANKING

[The following letters and articles, while too late to be considered as news, will be intensely interesting to readers of The Missionary Survey. They relate to cities in which we have Mission stations and tell, in a wholly impersonal fashion and with an entire absence of self-praise of the heroic fidelity of the missionaries and Chinese Christians.]

AT HANGCHOW BEFORE THE REVOLUTIONARY VICTORY

(Miss Annie R. V. Wilson)

WE ARE making history fast over here in China now, and before long, like our fathers and mothers before us, we will be able to speak of what happened "before the war."

We are hoping we are not going to see any fighting in Hangchow, but there has been preparation for it, if reports are true, in case the Manchus have to defend themselves. There are many Revolutionists in the city, and most of the Chinese we have heard express their sentiments, are with them. No one can tell what will happen, and so we are not allowing ourselves to brood over what may or may not happen, and I am very thankful that we are able to be calm, for it is a comfort to the poor, frightened Chinese, to see that we are not afraid. Some predict that when the city is taken it will be so quietly done we will not be conscious that anything unusual has happened, but some of the Chinese are very fearful of a conflict in Hangchow, and seem to have visions of former times when the Tartars entered the city and there was unmerciful slaughter of the Chinese, only this time they seem to think the Chinese will take their revenge on the Tartars. Idle rumors have caused panic among the people, and they have, and are still, leaving the city by the thousands, the rich people going to Shanghai, and the poor to the country. One of the missionaries has had pictures taken of the disconsolate people and baggage left in one of the railroad stations after the train, ladened to its fullest capacity, had pulled out. Many are going out into the mountains for safety. Chair-bearers and carriers are having their day, and one does not go out on the street now without meeting trunks and household possessions on their way to a place of refuge. It is pitiful to see the people so agitated, and to feel that perhaps they will "eat much more bitterness" by going than by remaining in the city.

Life at our station has been strenuous since we returned from our summer vacation, and the work has gone on as usual uninterruptedly until the past few weeks, when to a certain extent, the present state of unrest in the city has interfered somewhat with it. An evangelistic campaign had been planned and meetings were to have been held simultaneously at six points in the city, but it has been deemed best to postpone these, as it is not best to have large gatherings just at present. Opportunities for preaching on the street and distributing tracts were never so great before as now, and an English missionary said recently, that he had been able to have a hearing at seventy shops on Great Street, and that in half an hour one day he distributed six hundred tracts. The people seem so ready to hear. Oh, that they were ready to heed! But this good seed sown now, we feel sure, will yield a harvest later on, and perhaps this upheaval in China is to prepare the way for the rapid spread of the Gospel in this great land. We have continued our regular visits to the country, until the past week, but have decided not to go this week on account of the uncertain state of affairs. Excepting from mob violence, the missionaries have nothing to fear, and we hear that the soldiers have told the Governor that they will fight the mobs if they gather, but will not fight the Revolutionists: so we hope that they and the police will be able to preserve order in the city. Our presence here helps to

encourage the people, for they feel that as long as we go back and forth unconcerned, that things cannot be so bad as they seem. Miss French is busy with her dispensary, and the disturbed state of things have not lessened the confidence of the Chinese in her ability to heal and help them, and I have no doubt her presence among them is comforting to them. Dr. and Mrs. Stuart have recently returned from an interesting eighteen days' trip to the country, having visited thirty-nine places, ninety-two families, and examined seventy-eight children in the schools in that district. They found the people more cheerful than they expected, considering the floods in summer and early autumn that caused such injury to crops, and have caused famine in so many places in China. The Christians in that district were holding their own, and showing to their heathen neighbors that they are Christians. Dr. and Mrs. Stuart were away three Sundays, and spent each in a different place. They held meetings every night but one for Bible study. The above would have been an excellent report from much younger people than our veteran missionaries. God has wonderfully blessed them with health. Both Chinese and foreigners have been made glad by the return of Miss Boardman from her furlough. We are so rejoiced to see her well again, and it is my privilege to be associated with her in work. Miss Mathews is busy with her evangelistic work among the women, and Mr. and Mrs. McMullen are hard at work on the language. Dr. Lee and Miss Rebecca Wilson find their hands quite full with the Hangchow Girls' School, which has enrolled this autumn one hundred and thirteen pupils, but the present state of unrest in the city has caused their numbers, as well as those of the day schools, to diminish, because frightened parents who fear dreadful things from the big guns, etc., have called their daughters home. The Hangchow College enrolls about a hundred students this autumn, but owing to sickness, and some having to go home to protect their families, they have at present only about three-fifths of the enrollment present. Besides Mr. Warren Stuart's duties in the college, he and Mrs. Stuart have opened work in Zah-ke, one of the suburbs of Hangchow, and it is very promising. The college boys assist in the meetings held there on Sundays. Mrs. Stuart has also opened a day school there. Most of the government schools in Hangchow have closed, and it seems that the Christian schools are among the last to have their pupils leave, but when things settle down once more, we feel sure all will return.

It seems so unfortunate just at the beginning of the autumn's work that this trouble should come, but we have all felt it had to come at sometime—that was inevitable—and perhaps it is best for it to be carried through to a finish now that it has come.

We hear that the Revolutionists have expressed the hope that it will be a bloodless revolution, and God grant that it may. Poor old China is certainly suffering woe at this time. Unrest, rumors of wars and famine. Some of the Christians feel that the Church of Christ will flourish in China now, and one of them said he expected to see temples converted into churches and schools, and the Sabbath observed. I trust his expectation will speedily be fulfilled.

November 1, 1911.

THE REVOLUTION AND OUR WORK IN HANGCHOW

(Rev. J. L. Stuart, Sr.)

WE HAVE been passing through troublous times in China. We anticipated that there would be a desperate fight in our city, as there was a strong Manchu garrison here, and it was expected that they would realize that there was no hope of their escaping and so determine to sell their lives as dear as possible. We were more or less anxious for a month, but went on with our work about as usual, but the people became more and more anxious day by day. Multitudes fled from the city, seeking places of safety in all directions. Many of these

met with robbers and lost much of their money, clothing, etc., by the way. A serious rice riot broke out on the night of November 3rd, and most all the rice in the city was seized by the people. The Chinese in this region are all for the revolution, except those in office. Our Governor was a Mongolian, the prefect, third below him, was a Manchu. So there was friction between the Provincial Legislature, the Chamber of Commerce, the railroad managers, the leading citizens, and those in official positions. It was hard to keep order among the people. There was a Manchu garrison in barracks inside the city wall, but separated from the rest of the city by a lower and thinner wall. There are about 6,000 Manchus altogether, but only about 500 were soldiers. Then there was a camp of 200 Chinese soldiers in the city, a camp of 2,000 outside the North Gate, and another with 1,000 outside the South Gate. These Chinese were all supposed to be Revolutionists, and the officials did not trust them. Somehow it was agreed to begin the attack Saturday night, and a train with 300 soldiers from Shanghai arrived at midnight and entered the city. They directed the city camp to open the gates and let the other soldiers come in. They came in very quietly and took up strategic positions. Those that passed near us for a station north of the Manchu garrison, fired some muskets and blew their bugle, and we were wakened in time to hear one long, loud, shrill blast from the Manchu bugle in reply. Then we saw a straight column of smoke and flame about where the Governor's official quarters were, three miles away, and we knew that they were on fire. It was over in less than an hour, and things seemed very quiet, and we lay down and slept till morning. Then we learned that the police had white bands on their arms, and a proclamation was posted about the city by the revolutionary general telling the people that they would not be molested. Everybody looked happy and they congratulated one another. A demand was made on the Manchus to surrender or the attack would begin at 10 A. M. This was changed to 12 M. and then to 3 P. M. We had our worship as usual Sunday morning, and as no firing was heard we had the afternoon service and had good attendance, though, of course, not as large as usual. About 5 P. M. the Manchus sent one of their smaller officers, a man well known to most of the missionaries, to negotiate terms of surrender. We did not know anything about it and expected the fighting to begin at any time. Our Mission Compound is probably three-quarters of a mile from the garrison, being nearly on a line with the city hill, where the Revolutionists planted their cannon, and the garrison, so that if their balls went beyond the mark, they might strike us. So we took turns keeping watch all Sunday night. There was desultory firing all night, but it was mostly blank cartridges, as we learned afterwards. But terms had been agreed upon, and at daylight Monday morning, November 6th, the Manchus opened the gates leading into the city and brought out their arms, and all was over. It was a bloodless victory!! How glad we were! Some four persons had been killed in different places, but not in the attack.

This revolution now going on in China is probably the most wonderful event that ever took place in the history of the world. It will attract the attention of the whole civilized world, and will be discussed by many able minds. Many causes for this great movement will be suggested, and they may all be true in a measure, but the real great tap-root cause is the Gospel of our Lord Jesus Christ. This Gospel has emphasized the principles of liberty and fraternity and equality. In all of the proclamations of the Revolutionary party, so far as I have seen, the great motives advanced are those of freedom and brotherhood, and the kind of political government they want to establish is either a limited monarchy or a republic. They discount the doctrines of Confucianism. The Imperialist party want to revive and emphasize Confucianism. Confucianism emphasizes the human relationships as between prince and

minister, father and son, husband and wife, elder brother and younger brother, and friends. The imperialist idea runs through all these relationships except that between friends, and Confucius taught almost absolute obedience of the inferior or the younger to the superior or elder. And the greatest stress was laid on the first, the subjection of minister to prince. Christianity teaches brotherhood and equality and liberty of conscience. These principles have been brought to the attention of the Chinese for the last hundred years, and they have been permeating the whole mass of four hundred million people, and they are now, in my humble opinion, the most active forces moving the people to this revolution. They, of course, do not know it, and would not acknowledge it, but nevertheless I believe that they are the basic motives impelling this people to throw off the Manchu yoke and assert their freedom from imperial power. It is a revolution against imperialism or the unlimited power of one individual ruler, and the seeking after the right of the people to equality in the government. Our great hope is that they will be led to seek after spiritual freedom and deliverance from the bondage of Satan.

THE REVOLUTION AT NANKING

(Rev. J. Leighton Stuart)

IN THE stirring surprises of the past few weeks, I thought I would wait until to-day—the limit given by our editor—to record our particular share in the revolutionary history so rapidly making. And as it has turned out, to-day (November 6th) has been the climax. For nearly three anxious weeks we have been waiting to know whether our seminary and medical school should disband, whether our families should flee, what was to happen to our city. Rumors and surmises, hopes and fears, plans for protecting others or escaping ourselves—all these have been more or less reproduced in other mission stations over China, and can be imagined by our friends at home. The larger issues of this eventful War of Independence are being discussed elsewhere. I shall briefly tell of our experiences for the past two days.

Despite many apparent reasons to the contrary, we had determined to maintain our seminary, and Dr. Shields was planning to take his students into Red Cross work when the fighting began here. Finally our theological students became too excited to study, and we sent them out over the city to preach and calm the people. Every other school in the city had disbanded; perhaps six-tenths of the citizens had fled, the officials had almost ceased all attempts at maintaining order, looting was becoming daily more serious as the economic crisis grew worse. Meanwhile the new troops—the revolutionary nest—were sent out of the city; new recruits, made up of ruffians and other desperate characters, were being poured into the city. If the revolutionaries should besiege the city, these nominal soldiers would seize the chance for pillage, regardless of national and all other distinctions. Yesterday (Sunday) the excitement was tense. Last night we received an anonymous note from a friendly Chinese who is—if we are right in our surmise—closely in touch with the revolution, asking us missionaries to flee and take with us all the Christians out of the city and avert the horrors that were being perpetrated at Hankow. This was only one of several indications that there had been a sudden change. This morning I went to see the consuls on behalf of our seminary and the ladies in charge of the Presbyterian girls' and the women's training schools. I found both the British and American consuls quite aware of the gravity of the situation. After much consultation, during which I insisted that we foreigners could not run away and leave the pupils and others dependent on us, it was decided to secure quarters at the river landing for our ladies and children and such Chinese as should go with us. The Tartar General had just fled, the Viceroy had determined to make a fight and com-

mit suicide if he failed. Meantime the gentry and leading merchants of the city arranged an interview with him for this afternoon to ask him to surrender, as the only way to avoid lawless plundering and all the horrors of a more than half-deserted city with a vast number of unemployed, helpless people. In the midst of this the imperial edict came practically abdicating, ordering the Viceroy to surrender to the revolution. It would be hard to describe the relief this brought to us missionaries as ending for us the immediate crisis, and the joy it has given our students and every Chinese. The more intelligently patriotic welcome the escape from Manchu bondage and corrupt despotism. The others see rescue from temporary suffering and danger. After daily expecting an outbreak with all kinds of possibilities in its train, we can scarcely realize the new situation this edict has created. And, of course, it by no means ends political upheaval nor the economic distress; but it is the turning point.

We had set this afternoon for the laying of the corner-stone of our new dormitory being built on behalf of the Disciples' Mission by a young lady of that communion in Nebraska,—provided all were peaceful. It was a glorious autumn afternoon. We had the impressive service in the open. The improvised platform was adorned with superb Chinese chrysanthemums. Just before the hour the news of the edict arrived. There was a thrill in the audience and in the voices of the speakers as the beautiful new building was consecrated to the new China being born anew in bloodshed and the pulsing of a strange new life. Then as the sun went down all sung the Chinese version of "My Country, 'tis of Thee." It was a dramatic time for dedicating a building for theological teaching. For, as the chief Chinese speaker said, the success or failure of the new government on lines of liberty and human brotherhood will depend on the imparting of new ethical standards to the nation, and this will depend more than on any others upon the Chinese students who dedicate their lives to the service of Jesus Christ.

It was a disappointment that our new professor, Dr. P. F. Price, and Mrs. Price could not have been present at this ceremony, they having arrived in China just a week previous. But they have at least been spared much distraction and anxiety; and they sent on Rev. C. H. Smith, of Austin, Texas, who is loaned to Nanking while learning the language to prepare for locating at our prospective station, Changchow.

[The above letter came in the mail with one from Mrs. J. L. Stuart, giving a further account of the experiences of the Nanking missionaries. The distressing conditions have probably been considerably relieved, but the letters of Mr. and Mrs. Stuart help us to appreciate the strain and fortitude of the missionaries under excitement and possible danger of life.—H. F. W.]

(Letter from Mrs. Stuart)

Before we could mail the above letter we fled to the Consulate in Nanking, as alarming rumors came that night—leaving our baggage—that is, nearly all of the foreign ladies and children. There we had a guard of 150 marines from the *New Orleans* to protect us, although that might not have been necessary. After staying there two nights the Consul ordered us to leave Nanking, so we have been here for two days, but the place is so crowded, and it is considered safe, so we go to Kashing to-day for a while. All the husbands and men stayed behind to help protect the poor helpers, panic stricken, and students who remain. A few left before the city gates closed. They had been closed for two days before we left, but by a special permit they were opened to let us through. We can get no word from them. We are anxious, as we have heard that there was a terrible massacre in Nanking yesterday of men, women and children by Manchus. So far, there has been no anti-foreign feeling, but we do not know what to expect. There has been a number of surprises. The Consul is still in Nanking, and we think he can have the gates opened to let the foreign men out. We are trusting the same power that can save to the uttermost, and feel our husbands are all safe.

THE REVOLUTION AND MISSIONS IN CHINA

(Rev. S. I. Woodbridge, Shanghai))

SHANGHAI is in the hands of the Revolutionists, as are Hangchow, Soochow, Chinkiang and many other places. The Manchu dynasty is doomed, and we are in process of reconstruction. Missionaries and all foreigners are to be protected and our property secured Everywhere we hear of extreme courtesy to foreigners. I have not heard of any ill treatment of missionaries anywhere. What will happen in the interregnum I cannot tell. The danger in all interregnums that we have read about in history exists here to-day. There are tens of thousands of starving people in the Yangtse valley and elsewhere, who prefer looting to starving. There are numerous bands of lawless people, many of whom have turned robbers from bare necessity, and I think the chief danger lies in this direction. I wish you could see the white flags that now adorn this city! It is "Down with the Manchu and up with the Reformers," and the same spirit exists in, "Down with the traitors and up with the Stars."

The outlook for our work is promising —after the distress is over. The Manchus have had their day of obstruction. We are now promised a new order, and I have no doubt about our securing religious freedom and many other freedoms in the end, but I shudder at what may happen meanwhile, when the Revolutionists begin quarreling about the spoil. China is a tremendous country, and the bottom has dropped out of government. However, the Provincial Assemblies exist, and they may be able to control things. Our old friend, Wu Ting-fang, is at the head of things here in Shanghai. If missionaries had not come to China this would not have happened. New wine has burst the old wine-skins. We can see that Christianity has had its effect since the Boxer Movement, and has influenced the thoughts of men. Chinese newspapers decry murder and one quoted the words of Jesus Christ, "Love your enemies." So there will be no indiscriminate slaughter as there would have been years ago, say in the Tai Ping Rebellion. Still, when man "gets his blood up" who can tell what will happen. But Christian principles are becoming rooted over here now. Don't forget the general effect of our work on the nation in thinking about the individual work, and don't forget that many other Christian Societies have been working here for years. Our combined effort has "told" for good. God's hand is in all this overturning.

REVOLUTION CONDITIONS IN SOOCHOW

(Mrs. H. C. DuBose)

IN LOYALTY to the friends who made it possible for me to return to Soochow, never was there a time when one is more needed here than now, and in loyalty to the Editor, letters should go by this mail. Will you, therefore, take this letter of grateful thanks to you for your bounty through this magazine? Of course, you see accounts of this Revolution going on about the whole country, of fighting and burning in Hankow, of fright and distress everywhere, but do not be anxious, China is China wherever you meet her, whether in the soul-stirring struggle for expelling opium from the borders, or now in the desperate attempt to arouse her sons and daughters from north to south and east to west to overturn the old-time, sleepy kingdom and place a wide-awake new China in its stead. Other nations did not believe she was in earnest when she began the struggle against opium. They said it would take years to accomplish it, but behold! China was desperately in earnest, and it has already been done. People thought China only talking when her sons demanded a Parliament and wished to have a voice in the government for the benefit of the country. But here we see the Revolutionary party carrying all before them, the rulers at the capital willing to grant them anything they demand. Which, if it had been granted months ago, would pro-

bably have saved all this uprising and bloodshed. On the bright Sabbath morning of the 15th of the 9th moon on the 5th of November, the soldiers of the Revolutionary party entered our city of Soochow as quietly as the softly falling snow. Not a gun was fired, not a bugle note was sounded. They gave the Governor the choice of taking over the seal of government under them and continuing in office, or else, of becoming prisoner, and having his official home burned. He, like a sensible man, chose the former, not only for his own comfort, but as he said in the proclamation he put out, for the sake of the thousands of his helpless people who looked to him for protection and peace. Immediately, thereafter from every place of business, from every dwelling in the city, there waved a white flag of peace. There has been no fighting and no burning of houses here, no looting nor frightening of the people. Business goes on as usual everywhere. We have been able to keep the chapels open as usual, both in the city and the country. Of course, there is an intense interest in the daily newspapers, for each day tells of some new city or province, either gained by the Revolutionaries, or still retained by the Imperialists. Hope runs high that peace will soon be made, or else feels a little discouraged in thinking of all that will have to be accomplished in the settling of taxes, providing for the business and all the difficult questions which must be settled when a country goes through the throes of a civil war. Still the great comfort is, "The Lord reigns." China may not have this comfort quite yet, but she is looking with longing eyes into the faces of those who daily tell her the glad tidings of salvation in the chapels and on the streets. The people welcome with warmth those who enter their homes with this message of joy, and the women as well as the men, sit in the chapels 'till night sends them home listening to the "old, old story," and asking the way of life. Would that this might be the accepted time for this nation to be saved. There seems to be a "sound of going in the tops of the mulberry trees." Pray for the people that they may be saved now. The mornings of each day are spent in the Boggs Boys' School, not only hearing the recitations of the boys, but also studying the Bible with the preachers who go every afternoon to the chapels, and on the Sabbath each one fills one or two of the pulpits in the country churches. The afternoons are spent either at the chapel, or else in house to house visiting. The Bible woman takes it turn about with me, she being out visiting one afternoon and one afternoon at the chapel, I alternate with her. There is so much to be done in this way that we often long and pray for others to help us. The houses stand open, we only need the workers to visit and the blessing of the Holy Spirit to call the people to Christ.

THE REVOLUTION IN NORTH KIANGSU. GOING TO PRESBYTERY UNDER DIFFICULTIES

(Rev. Hugh W. White)

THE country in revolution; Presbytery to meet at Suchien, four days distant; we at Chinkiang, expecting the city to be captured any hour; Tsingkiangpu, on the way, said to be already captured; is it best to go or not? As the missionaries elsewhere have all been protected, I feel bound to go on until God makes it clear that I am not to go further, so I start, leaving my family at Chinkiang. Thirty miles below Hwaianfu the launch stops, afraid to go farther. I take a small boat and go on slowly, arriving at Hwaianfu, the city gates are shut. As I walk up, a youth draws a big sword and rushes out, saying, "You cannot enter." I remark that I am just going to speak to somebody, and he withers. At the gate there are some boys on the wall. On the promise of a few pennies, one of them goes to the Mission, and soon familiar faces appear on the wall. They invite me to breakfast, but fearing delay, I decline to go up by the basket and rope hanging from the wall. This place is quiet. While the officials are helpless, prominent citizens have assumed control. With the gates

closed and barricaded, and guards on the walls, they are comparatively safe, and the robbers have retreated.

Going on to Tsingkiangpu, there is a different situation. The seven thousand soldiers in the camp have mutinied, fought one another and looted the city. As I walk along the streets, stores on both sides are empty, and the streets are full, people all excited. The robbing is still going on.

Arrived at the Mission Compound, I find all safe, but excited. They have been in the midst of anarchy for several days, but have been marvelously protected. This trouble is not with the foreigners. The Manchus who were slaughtering missionaries in 1900, are now the ones being slaughtered and driven out. Even these robbers dare not touch a missionary. God reigns. Our people, while excited, are not afraid. Some advise others to leave, but nobody would leave. Indeed, it is a wonderful opportunity to get rich excitement without harm. One day they heard the robbers were coming, and called a young lady who had just come out from America to get up and flee. She jumped up. "Oh, how lovely."

On the question of proceeding to Presbytery all insist that it is worse than useless. Indeed, I was already too late to reach it. So I reluctantly give it up. The next thing is to find a boat and return. On the streets it is still all excitement. People are arming themselves for defense. One has a sword, another a club, another an iron rod, another a fire shovel, another a rolling-pin. "Yonder they come up the canal, several hundred robbers." As I return toward the Mission, here come some of these citizens back, dragging a number of men. They have seized these and driven off the band.

We hope the trouble has about spent itself. The soldiers, loaded with plunder, have scattered. The citizens have organized and are trying to keep order. There is still danger of clashes between the citizens and the loose soldiery. Yesterday morning a man was brought into the hospital, badly wounded. Four soldiers had attempted to rob this man, a neighbor of our Mission; he resisted, and one of the soldiers shot him. Dr. Woods has been busy for days digging bullets out of people. We sincerely hope that soon order may be restored.

If I failed to get to Presbytery, I can at least act as mailman for these friends. For days they have been cut off. All mail and telegraph communication is interrupted. If you had to read all the letters I am carrying, you would get your fill of exciting news.

A MESSAGE TO MISSIONARIES IN CHINA

(A Communication from the Executive Committee of Foreign Missions to our Missionaries in China.)

Rev. S. I. Woodbridge, D. D., Mr. H. W. McCutchan, Secretaries:

Dear Brethren,—We need scarcely assure you of the anxiety we feel for our missionaries in China personally, and also for the work in which you are engaged on account of the present disturbed conditions in the Empire. While we are gratified to see that the responsible leaders on both sides of the controversy seem to be exerting themselves to prevent injury to foreigners or their property, we recognize that a time of civil war in such a country as China must necessarily involve some danger from mob violence, especially in places outside of the immediate protection of our own government representatives. On the other hand, we recognize the obligation our missionaries must feel themselves to be under to the native converts, and the desire they will naturally feel to stay with these as their counselors and guides as long as possible. We have also been very much impressed with what some of our missionaries have written concerning the wonderful opportunity they have at a time like this for influencing the people and the course of events for good with reference to the future of our work. We have, therefore, not thought it proper or wise to issue any specific instruction with reference to the course you should pursue as to remaining at your posts or coming to the treaty ports. We take for

granted that those occupying interior sections will be kept informed of the course of events by those in touch with the authorities at the treaty ports, and that they will respond promptly to the call of our Consular representative whenever, in the judgment of these representatives, it becomes necessary for them to come to the treaty ports for safety. The Mission Treasurers are authorized to issue drafts for any funds that may be needed to cover the extra expense of such measures of safety as you may find it necessary to take.

Praying that He who rules the raging of the sea and stills the tumult of the people may have you in His holy keeping, and that out of these troubles may come only the speeding triumph of His Kingdom in China, we remain, cordially and fraternally yours.

MID-CHINA MISSION SURVEY—A YEAR'S WORK IN SUMMARY

REV. R. J. McMULLEN

THE Mid-China Mission has a custom of electing some one each year to write a resumè of the work of the Mission during the year. The basis of this resumè is the personal reports made by the individual missionaries at Mission meeting. The Mission requests that this report of their work be sent to the Church papers for publication. It has fallen to my lot this year to prepare this report, a copy of which I enclose.

The "personal reports" made at the recent meeting of the Mid-China Mission, call our attention to many interesting and encouraging facts. Not the least significant of these is the fact that throughout our field there is evidence of an increasing willingness on the part of the people to hear. The Chinese have not always been eager to hear, and many were very bitter in their opposition to our work. This feeling seems to be giving place to a more friendly and receptive attitude. Dr. Stuart reports that, in all his long experience of over forty years in China, he has never seen the people more inclined to hear. Even the official classes seem favorably inclined at some places. Kashing, Kiangyin and North Soochow all report that the officials and upper classes are manifesting a friendly attitude to our work at these places.

Not all of the people are thus friendly to us. Mr. Smith has met great and organized opposition in trying to develop our work at Ah Zah. At Changchow, also, we find difficulty in opening our work. But the reports indicate that where we are best known we are best thought of. It is certainly a cause of gratitude that God is giving his workers favor in the eyes of the people, and thus opening up the way for them to work for Him.

The opportunity thus offered has been taken advantage of by the holding of special evangelistic services at various points. Those in charge report the meetings well attended and close attention to the preaching. Many of these meetings were very interesting and resulted in great good. One of the most thrilling of these was the series conducted by Mr. George Sherwood Eddy, in Hangchow, for the students in the Government colleges. More than nine hundred of these college men attended and listened with almost breathless earnestness to Mr. Eddy's magnificent presentation of the claims of Christianity. About three hundred took their first stand for Christ. This is a very remarkable and significant insight into the attitude of those who are soon to be China's leaders.

The reports show that during the past year much emphasis has been put on systematic Biblical instruction. Quite a variety of plans were tried, with more or less of success. One of the favorite methods is the holding of a Bible Institute where the people of a section of country are

gathered together for several weeks at a time for Bible study. Mrs. Stuart reports forty women in attendance at such an institute in the Tehtsin district. Mr. Palmer DuBose reports sixty-seven in attendance at one conducted at South Soochow. Similar institutes were held by Mr. Moffett and others in their fields. Mrs. McGinnis tried the plan of spending three weeks at each of her out-stations in order to be able to instruct the women. Miss Watkins gave private lessons in the English Bible to Miss Li An Yih, thus increasing largely the usefulness of that very capable young woman. Miss Sloan conducted her Bible school as usual, with an attendance of twenty-nine. Mrs. Little has rendered excellent service in the Woman's Training Home at Kiangyin. Here thirty-nine women were systematically instructed in God's Word and eleven prepared to take the Bible Women's examination. Our schools have also laid stress on Bible study. Dr. Davis reports a very faithful class studying Acts in Miss Fleming's school. Mr. Warren Stuart gives nearly all of his time to teaching the Bible in our Boy's College. Mr. Leighton Stuart and Dr. Price will give their time to the Seminary and Bible Training School in Nanking. All this Bible study is in addition to that done in the regular Sabbath-school work and women's classes. It shows that our missionaries are awake to the importance of Bible instruction as the basis of all our Church development.

For many years our Mission has had to face two problems that always give more or less trouble in mission work. I refer to the problems of making the native church a self-supporting and a self-propagating body. These problems are by no means solved as yet in our field, but the reports present some encouraging facts along these lines.

In reference to self-support, we must always bear in mind the fact that the average daily income of our native Christians is less than seven cents. You may estimate how much of this they will be able to spare for church work. Yet of their poverty they are giving increasingly to their Lord's work. Dr. Stuart reports that the average gifts of the Christians in the Hangchow field is the equivalent of a week's wages. Mr. Smith reports the average gifts of the Tunghiang Christians the equivalent of nearly two week's work. The Kashing church pays half its pastor's salary and all of its other expenses. The Tehtsin district of the Hangchow field, composed of eight out-stations, is entirely self-supporting with the exception of the salary of one evangelist. These facts give us hope of the early dawning of a brighter day along the line of self-support.

Another very interesting development along this line is what is known as the "self-help department" of several of our schools. Our college in Hangchow has taken the lead in this work. It is a plan by which students may work their way through school by doing manual labor. There was much of misgiving at first because of the attitude of the scholar class to such work. China's scholars still have long finger nails as a proof of their refraining from manual labor. Some were afraid, therefore, that college students and work wouldn't mix. Either the students would be unwilling to work or those who didn't would look down upon those who did. It is a great pleasure to report that neither of these occurred. The students were eager to take advantage of the opportunities offered to work their way through school, and their standing in the student body was not at all affected. The college is enlarging this department so as to help more young men help themselves. This is certainly an encouraging sign. It manifests an independence that is highly commendable and may be the destroyer of the old system of sycophancy so long the curse of our work.

In regard to developing a self-propagating church, there is much of discouragement. Yet here and there can be caught facts that point to better things in the future. Several reports speak of the faithfulness of our native helpers and Bible women in this regard. It is inter-

esting to note that three reports make special reference to the excellent work done by Miss Li An Yih. Miss Li is a graduate of our Hangchow Girls' College, and has made an excellent use of her training. She has made her home with Miss French, though she is not employed by our Mission. The women in our out-stations were greatly helped by her meetings. Miss Rebecca Wilson says, "It was a great joy to the Chinese women to have one of their own number talk to them. This deepens my own conviction that *our best work* now is to *train* others and send them out to win souls for our Master."

Another interesting thing was brought out by Miss Addie Sloan. She reports having found several Christians in the villages around Soochow who are accustomed to gather their friends and neighbors in each evening and read the Bible to them, explaining its meaning as best they can. Mr. Moffett and Mr. Smith both report cases where shop keepers voluntarily offered their shops for evangelistic services. The success of the evangelistic meetings held during the past year is largely due to the earnest prayer and efforts of the native Christians.

The reports show a steady but not unusual increase in church membership. In every station a number have been turned out of the church for various causes. It seems that Sabbath breaking is the chief rock of stumbling. These Christians have a very meagre living at best, and it is indeed quite a temptation for them to work on Sunday as everybody else does. This difficulty is not a lack of stamina, for they are willing to endure suffering for Christ when called upon. Miss Annie Wilson reports the case of a boy who endured several severe beatings rather than take part in heathen rites. Mrs. McCormack reports a similar case of a woman persecuted by her father-in-law. It is not an unwillingness to endure suffering. It seems rather to be the same old trouble—"cares of this world and the deceitfulness of riches choke the Word."

The work that takes by far the larger part of the missionary's time is the routine station work in the chapels, day schools, etc. This work has been diligently carried on during the past year. The ladies have been quite active in the women's class and day school work. Their reports are very encouraging.

About twenty of our number are still working on the language courses. The Educational Committee reports this the record year for language study. Much faithful work has been done, and several records for progress in language work have been broken during this year.

Our doctors have been as busy as could be. More than 20,000 different people were treated in the hospitals. A more thorough organization of the work in our hospitals has resulted in their largely increasing usefulness. The Union Medical College at Nanking seems to be making steady progress under the leadership of its Dean—Dr. R. T. Shields of our Mission.

On all sides could be heard reports of shortage of workers. Mr. Blain is burdened with the work of three men. Upon Dr. Stuart, so deserving of lighter work, has been laid the entire charge of all the evangelistic work in our largest station. These are but samples of our need of workers. As stated before, the door of opportunity is open as never before. May the united prayer of opportunity and need be soon answered in the sending out of the reinforcements for which the mission has been so earnestly asking.

THE CHURCH AND SCHOOL AT LAVRAS, BRAZIL

MISS CHARLOTTE KEMPER

THE biggest item must come first this time; it is too good to keep. We have just returned from a service which witnessed the formal organization of the Presbyterian Church of Lavras. The membership enrolled to-night was eighty-five, with a prospect of several additions in the near future by letter, and others on profession of faith. After a sermon by Dr. Allyn, and the impressive organization ceremony, two elders and four deacons were elected, the people balloting in an orderly, understanding manner that augurs well for the future progress of the new church. We have reason to congratulate ourselves on the officers chosen—earnest upright men, whose daily walk and conversation since they have been among us show that they study to show themselves approved unto God, and that they will strive to maintain the welfare of the church.

The ladies' society of our church seems to be entering upon a new career of usefulness. Weekly social meetings from house to house, when the ladies sew for the society, have produced a social spirit that is good to see. Interest and enthusiasm have increased as a result, and the friendships that are being formed, and new people who are being brought into touch with the gospel, are sure to result in good. One poor woman, who has very little to bringhten her life, said: "I would not miss these meetings for anything; they are the most pleasant experience of my life."

The work of the afternoon Sunday-school touches every week about forty people who are not reached for the gospel by any other means. Every Sunday the superintendent asks how many have worked for the school during the week. Every one wants to be able to raise his hand in answer to this question, so they try always to invite some one else to come, or in some way do something for the school.

The National Sunday-school Association met in Rio a few weeks ago, and among other measures, adopted a graded system of lessons, and appointed committees to provide courses in teacher training, and to arrange the organization of State Associations. The Association in this State is to be formed at once, and will hold its first meeting within the next few months.

The schools this year are fuller than ever. There has been much sickness among the students, and several very serious cases, but all lives have been spared, and every one is now in usual health.

The interest in spiritual things is encouraging, and in the girls' school is unparalleled. It seems as though the doors to the hearts of the girls are wider open than ever before, and changed lives prove the genuineness of their interest.

FALL WORK AT CHINKIANG, CHINA

REV. D. W. RICHARDSON

I HAVE been intending to write for some time, but since taking over full work on October 1st, I have hardly had time for breathing very freely; and have had to let my letter-writing go for awhile. The Paxtons left in October, and we have been doing the best we could, but find our hands pretty full, especially at this time when everything is in so unsettled a condition. We are hoping that we will not have to leave the station, but have our suit cases packed in case a sudden departure should be necessary. Practically all the Chinese who could afford it have already left Chinkiang, and expect to stay away until things quiet down a little more. Our native helpers have either gone to the country or are staying in our compound at night. I have already utilized all available space, giving them places to sleep on

the school side of the compound. It has been impossible to secure any good money for some time, and there is danger of rioting in the city, which makes the situation more serious. Some of the boys whose parents are moving out of the danger zone have left school, and I have been pretty busy trying to keep down a regular stampede. If the situation should become much more tense, I shall send them all home until order is restored. The Methodist ladies have sent all their girls—about eighty—home. There is an American gunboat in the port now, and we feel much more secure than we did last week.

In all other respects our work is getting on nicely. The other members of the station say it is more promising now than ever before in the history of the station. I have seen no field which seems more full of promise than does our's here. The health of all is good at present, though Mrs. Richardson had a rather serious time this summer. We are planning big things for the work here, and are sure of a rich harvest if the people at your end will supply us with the means to carry through what we are undertaking. I am not complaining at what your Committee does for us, for I know you do all you possibly can, but I wish some of our people with money to invest could see the wonderful opportunity we now have. After the present trouble is settled, we will probably have the greatest opportunity in the history of missions. Just before Mr. and Mrs. Paxton left we had in the West Gate Church the most remarkable series of women's meetings ever held in this part of China, from five to six hundred women attending every day for a week. All of the other missions here united with us, and the interest manifested was said to be altogether unusual. For the past two weeks we have been unable to open the church, but up to that time the new building, with a seating capacity of over six hundred was not large enough to accommodate the crowds that came.

FROM HAICHOW, CHINA

MRS. JOHN W. VINSON

FOR about a week now, there has been raging in the city an epidemic of cholera, which has given us considerable concern, and is terrifying the Chinese. About twenty or more a day are dying in the city, and some in our suburb outside the West Gate. People were sad enough before, with famine, caused by floods, staring them in the face, but now there is a spirit of fear and gloom on every street. Several of our nearest neighbors have died, and our old gateman has lost two sons and a daughter-in-law within a week. His wife is ill, too, and hardly expected to live. They died not of cholera, but of a similar complaint, improperly treated. The old father lives at our gate, and seldom goes home. The Chinese practice of "needling" is responsible for a great deal of sickness and death, and it is universal in diseases of this kind.

We have felt it wise to suspend all visiting in the homes till the pestilence has worn itself out, for we never know when we may run in on it, as the Chinese take no precautions against spreading contagious diseases. We are also screening the house against flies, as they are the direct agents of spreading the cholera germ, and Haichow is as bad a place for flies as I ever experienced. Fortunately we have on hand some wire screening that Mr. Rice had gotten for his house, or we would have felt at a loss what to do.

Day before yesterday the Chinese took serious measures to rid themselves of the plague. The city god and another influential god were brought out in official chairs for a ride around the city—I suppose to show them in what straits the city is. Then all morning several men dressed in yellow and red trousers and fixed up to represent devils went about all over the city, wherever the pestilence is raging, entering the infected homes, flourishing knife and spear and dancing about with wild antics—others beating gongs and cymbals, setting off fire crackers, etc.

Thus they "beat up" the pest spirits, driving them out of the houses, and gathering them all together, conducted them to a boat here by the riverside just at our gate. This boat had been all dressed up in tissue paper—a sort of shrine of paper and reeds built on it into which the spirits were supposed to go. The city magistrate followed in the procession, and at the given signal from the officiating witch doctors, a large string of firecrackers was set off, gongs clanged, incense was burned, and the paper boat was burned, thus sending all the pestilence demons into the river! Every one went home seemingly satisfied, but we can hear of no diminution in the sickness.

Poor deluded souls! If they only knew the first principles of hygiene and prevention of the spread of the disease, so much could be done to stamp it out—but so few know to eat only *hot* cooked food! If they only knew that God "will not keep His anger forever"—that this is but the fruit of their trust in idols! If it would only lead them to repentance! O Lord! how long? Is the answer to be, "Till the city be laid waste without inhabitant"?

October, 1911.

CLOSING OF A MISSION STUDY COURSE

REV. J. R. SEVIER

First Presbyterian Church, Augusta, Ga.

[The Mission Study campaign, or class organization in the First Presbyterian Church, Augusta, Georgia, was the most thorough of any reported to our office. The course closed with a missionary exhibition that not only interested the local congregation, but also the church people of the city. The exhibition was of such importance that a special request was made for a description, and in response, Rev. J. R. Sevier, the pastor of the church, has kindly written the following account.—H. F. W.]

IT IS a great pity that the entire public could not have been at the Sunday-school building of the First Presbyterian Church on Friday evening to have seen the unique and remarkable exhibition and entertainment given by the leaders of the Mission Study Circles to their classes—an entertainment that would serve to deepen the interest in the study that they had been enjoying, and would be a fitting finale to their ten weeks "In Four Continents." As you stepped inside the door of the Telfair building you saw a Chinese home, at the door of which you were greeted by the leader of Mission Study Circle, No. 1, and graciously bidden to enter this humble home. Everything typical of a high-class Chinese home was there—the rich hangings, rare carvings in ivory, letters and manuscripts written in Chinese, etc. On a table was a Chinese god, while before him burned joss sticks, filling the air with the queer foreign odor. All kinds of curios were to be seen. Among them some rare slippers and shoes worn by the high-class Chinese women. It was supposed to be the heathen home before the Christian religion had reached it. On another table was a typical Chinese meal—a huge bowl of rice with the chop sticks ready, plates arranged, articles of Chinese diet and a bowl of Canton ginger. Different members of the class in native costumes were standing around. There were the various paraphernalia for tea-gathering—from the time that the tea is picked until it is packed for shipment. This exhibition won the first prize as the most complete in detail.

It is hard to see how anything could surpass the Mexican exhibit, gotten up by Class No. 2. The members of this Circle were in Mexican costume, with the typical black lace shawl draped gracefully and becomingly over their heads. Every sort of Mexican blanket was to be seen, pictures of bull fights and other typical Mexican scenes were shown; also all manner of Mexican curios. Hammocks were swung that were made in Mexico, and to give the final touch of realism, a balcony scene (such as was in evidence everywhere in Mexico on Friday, the 5th of May, the national feast day

of Mexico). In a flower-decked balcony sat a Mexican senorita, with crimson roses holding her black lace mantilla in place; she was listening to a troubadour who was serenading her with a Mexican guitar in a most picturesque fashion.

The next booth on exhibition was that of Mission Study Circle No. 4, representing Cuba, which won honorable mention by the judges. Curios of all sorts were to be seen; fruits and food were exhibited on the Cuban portable market—a horse (hobby). Two lovely Cuban ladies were serving pine-apple punch, a popular drink of the natives, to all who came. Pictures of the *Maine* adorned the walls. The Mission stations, with statistics of the Southern Presbyterian Church, were printed on a cross which served as background, and a representation of the open Bible indicated one of the results of Protestant teaching.

The Japanese booth came next, and Mission Study Circle No. 5 dispensed tea to all comers. Japanse umbrellas, draperies, and ornaments gave a truly Japanese air, and there were various curios of this interesting country to be seen.

An Indian camp in the forest was the temporary home of Mission Study Circle No. 8. Above the realistic camp-fire bent an Indian woman; swinging in a leafy swing was an Indian girl who sang some beautiful songs to her pappoose, while the other squaws sat on the ground shelling Indian corn and pursuing various occupations. A genuine wigwam was there, in which played the cutest possible Indian children. A strong and striking poem, in which an Indian chieftain is supposed to ask why his white brothers have not told him of the true God was recited. In answer a missionary, clad in white, stepped up with a Bible in her hand and pointed to the star of Bethlehem. The costumes worn by the ladies in this scene were genuine Indian garments, and each one acted so perfectly that an air of realism was given the little scene.

The African Village was also remarkable. This was in charge of Circle No. 6, assisted by a returned missionary, who lent her presence and curios to the scene. A forest was represented, and in the trees were little African monkeys. Women were dressed to represent the Croo women, and on the ground were a dozen small Africans. In the background reposed a gorgeous Cleopatra in handsome costume, who was being fanned by a page. A typical recitation was cleverly given, and the little black children (who were really from Uncle Dan McHorton's Orphanage) sang several hymns very nicely.

The last exhibit was the Korean. There were about seven girls dressed in native Korean costumes, and their Circle leader was dressed as became a Korean gentleman—in pure white linen. There was a perfect representation of a half-finished church which has been begun in Korea, but never finished for lack of funds. Mr. Sevier gave a most interesting talk about the Mission, and asked for money to finish this church.

The United States and Brazil were not represented by booths, but Circles Nos. 3 and 9 sent representatives in costume.

Most of the above has been culled from the *Augusta* (Ga.) *Chronicle,* to give some idea of what we did. We will now tell how it was all done. On the suggestion of the leader of Mission Circle No. 4, our Study Course closed with this entertainment that the classes might have a social evening together. She had heard nought of the proposed "World" Exhibition "in Boston," but proposed that each Circle represent a country in which our Church is doing mission work and of which we had been studying—each leader drawing a country for her class to represent. The manner in which the several Missions should be represented was left entirely to the Circles, and the only point stressed to the judges of the contest—who, by-the-bye, were the presidents of the Foreign Mission Societies of the other central churches—was the fact that the missionary spirit should not be overlooked. A very simple affair was planned by the originators of this exhibition, but the development into a beautiful, elaborate, and instructive entertainment was made possible by the generous spirit that pervaded the Circles as they volunteered their curios to one another. A wonderful object lesson was this exhibition, and the missionary interest and zeal of the students must have been stimulated by this glimpse of the field which God has commissioned our Church to harvest!

A MISSIONARY READING CIRCLE—BENEFITS and METHODS

MRS. PALMER W. SMITH
Tampa, Florida

WEBSTER gives as one of many definitions of a circle, "A company assembled, or conceived to assemble about a central point of interest, or bound by a common tie." If he had had our "Missionary Circle" in his mind, he could not have described it more perfectly or beautifully. The one point of interest in our assembling is the study of missions—the all engrossing subject of the Church to-day. We are bound by the common tie of Christian fellowship, our aim to learn more of these missions that we may do better and more efficient work. Reading books on missions is an excellent way of getting a general view of the subject, but it does not compare with studying missions; then what you learn is your own for all time.

It is hard to estimate the full value of the benefits derived from this latest branch of work in our Church—"The Reading Circle." It brings together those who have the subject truly at heart, and have made missions the burden of their petition in prayer. It brings into closer fellowship the church members, and the study of missions and missionaries make those who have consecrated and given their lives to the work, individuals and not merely names. It brings the work and the workers nearer to us and makes us feel that we too are a part of this great world-wide question—The salvation of the world in our generation.

Our methods of conducting our Reading Circle are simple: With the exception of the hostess acting as chairman of the day, we have no officers, no constitution and by-laws, no collection taken up or dues of any kind, not even a free-will offering, and still we thrive. We meet in the afternoon of the third Monday of the month.

The book we are studying this year is, "In Four Continents," by Rev. Henry F. Williams. It is divided into nine chapters, one chapter forming the study for an afternoon. A reader and teacher are appointed by the hostess, and slips of paper containing questions asked on the lesson are distributed among the members. Occasionally some one has some item of interest to tell about, not written down in the book, and we all know how much that adds to a meeting. After the questions are all answered, an open talk on the subject can be indulged in by all the members.

A social hour is then enjoyed and the talk over the tea cups is always pleasant, our hostess making all equally welcome. Too soon the hour passes and the afternoon is a delightful memory.

NOTES FROM TAKAMATSU, JAPAN

MRS. LOIS JOHNSON ERICKSON

ELEVEN adults and three children have been baptized since the first of July. Three have been added to the church on probation. Most of the new members are young men, and we feel that the outlook among the students is improving greatly. It is very inspiring to see these boys take their turn in leading the prayer meeting, helping with the Sunday-school, and becoming active Christian workers. One thing that we often speak of is the readiness with which the Christians pray in public, even those who will not undertake to make any sort of talks at all.

Mr. Hassell is to preach his first sermon next Sunday. He has done remarkably well on the language, and will soon be able to do his full share of the work. He and several young men from the church have organized a new Sunday-school which meets in the old railway station which is now vacant. They enrolled eighty at their first meeting, and the interest was fine.

The children are from the very poorest classes, those who could not be persuaded to enter the church. In Japan all we have to do to get enough children together to start a Sunday-school is to go out into the streets and let ourselves be seen, and if we have a baby organ along to play, they flock after us like the children of Hamelin followed the Piper.

I have a new class of high school girls which meets on Saturday afternoons. They want to learn foreign cooking, but I propose to teach them as much Bible as possible, even if they find that they are not going to become expert *chefs* under my instruction.

We have a very interesting character attending the church now; he is a Lutheran Christian from Kyushu. He has made his own hymn-book in the Braille characters, and is now trying to make himself a complete Bible. He has already done a good deal of the New Testament, and has now started on Isaiah. When that is finished, he wants to do Revelation. He gets his friends to read for him whenever he and they have a little time. Sometimes he comes all the way up here, across the railroad tracks, alone, to get one of us to read for him.

I heard such an interesting incident regarding the work in the Loo Choo Islands recently that I want to pass it along. They have had a wonderful revival, and at the close of it about one hundred men pledged themselves to give a certain amount of time to carrying the good tidings to those who had not yet heard. But there was great trouble among them because they did not have raiment suitable to wear on such an errand. Finally one of the Christians who had a little property agreed to furnish ten complete sets of clothing, and the men were to go out by companies wearing this apparel, preach their appointed time, and then return the clothing for the next ten to wear!

I had a call from a little woman the other day, who said she wanted to enter her year-old baby in the Sunday-school. She said she intended to rear him "half Japanese and half foreign," so she thought it would be well for him to know about God. I tried to persuade her that she ought to come, too, but the baby was there yesterday with his nurse, and the mother

A JAPANESE CONGREGATION

was nowhere to be seen. She is the little lady to whom I sent a box of fudge last spring, as an acknowledgment of her kindness, and she told me afterward that she served it in hot water.

We have a new evangelist, one of the graduates of our school in Kobe, and we are planning to begin work in another part of the city. Mr. Matsubara is full of zeal, as are all the men that come from our Kobe school, and we are hoping great things for the new work. Will not our friends pray especially for this new preaching place, that it may soon grow to be a real church, and that it may lead many from the darkness of sin to the Sun of Righteousness?

FESTIVAL AT TOYOHASHI, JAPAN

REV. C. K. CUMMING

TO A STRANGER visiting this city of Toyohashi, during the past few weeks, the place would have appeared very probably as Athens of old did to Paul—"wholly given to idolatry."

Three weeks or more ago a religious festival was on hand, during which the priests were kept busy praying for the souls of departed soldiers—those who had been killed in the late Chino-Japanese and Russo-Japanese wars. In the large parade ground near our home, a temporary shrine had been erected, and on the first of the two days given up to this festival, the whole division of soldiers, consisting of some ten to fifteen thousand, were led up to this shrine and there made to do obeisance in honor of their comrades. With great display and pageantry, they advanced by companies—first, the infantry, and then the cavalry, while the city itself poured out to be silent but interested spectators. Following them, with the same solemn dignity, came the scholars of the city, led by their teachers, to perform the same act of worship. Around the shrine and surrounding buildings was an enclosure fenced to keep the rabble out. And within this were admitted the widows and children of the soldiers who had died. The fencing itself was nothing but open bamboo work, rudely constructed, and Mrs. Cumming and I went up to see what could be seen of what was going on inside. Priests in most elaborate and gorgeous dress could be seen moving around, and their incantations mingling with sounds of weird music could be heard. But most of the people within were moving around from place to place with seemingly but little thought of reverence or devotion, such as we would expect; while without, preparations were being made for horse racing and bicycle racing and other sports that would amuse the populace. We did what we could in the way of distributing tracts and selling portions of the Bible. But the minds of the people were not turned to such things; and so we did not meet with signal success, though, doubtless, some good was done.

The following week, in our part of the city, there was another festival at one of the temples, which continued for three days, and by means of which the minds of the people seemed more or less distracted.

Another big religious demonstration was the holding of special services at a small shrine that had been used by the former lords of the city, in honor of its 250th anniversary. The present representative of this ancient house is a professor in the imperial University in Tokyo. Nevertheless, he came down with a retinue of attendants all that way to be present on the occasion. And, judging from the crowds of people that gathered there, it would seem that the leading persons of the city, dressed in their best, came to do homage at this simple and insignificant looking but time-honored shrine.

The thing that strikes an onlooker, such as we are, is the tremendous hold that all this heathen worship has on the minds and hearts of the people. They do it because their ancestors, for untold generations, did it. They do it, because to

them it seems the only proper thing to do. And, in the case of children, they do it because they are commanded to do it, and hence are expected to do it.

There has been an especial revival of this Shinto worship all over Japan during the past year or so, at the special command of the head of the Department of Education. All over the country the teachers in the schools have been ordered to take the scholars under their charge to the different local shrines, and see that they worship there. I noticed an article yesterday in the *Japan Mail,* which stated that, in a village near Tokyo, where the principal of an elementary school, acting upon such instructions, took the scholars under him to two of the neighboring shrines to worship. It so happened that one of the patrons of this school was a Christian; and, acting on his religious belief, he had refused to let his two daughters join in this service. Some of the town people became very much incensed, and they invited an outsider of some prominence to come and deliver there an address, inculcating the duty of the worship of the Shinto gods and their ancestors. This address is to be given to-morrow. Some people will, doubtless, be inclined to stir up trouble with regard to this question. But this much may be said: that, though the claim is made that religious freedom is granted to all by the constitution, still there are limitations placed on the religious beliefs of the people and the expression of these beliefs, by some of the departments of the government (notably the educational), that take away the very essence of liberty in this respect.

But still we feel that God has not left Japan alone. We feel that, here and there, he is working in the hearts and minds of the people, and that they will turn from the idol worship of the present, and the vain beliefs and traditions of the past, to a true service, devoted to Him.

Here in Toyohashi our little band of Christians are mostly faithful, and the services well attended; and we feel that we have much to be thankful for.

FIRST EXPERIENCES IN JAPAN

MRS. LOIS HAWKES SWINEHART,
Kwangju, Korea

[It will be remembered that Mr. and Mrs. Swinehart were appointed missionaries to Korea. The following letter from Mrs. Swinehart, giving her impressions of Kobe and Japan, will be read with interest. Other letters, giving an account of the arrival and impressions of Korea, will follow.—H. F. W.]

WE ARE now realizing what new Japan is really like, and are witnessing an ancient civilization adjusting itself to modern commercialism.

This new city, Kobe, is growing rapidly because of its fine harbor, which is the great clearing house for the shipment of the output of the neighboring city of Osaka—the "Pittsburgh" of Japan. The shops are better and neater kept than in Yokohama, and resemble ten cent stores in America. Children and babies in the middle of the street are fewer, and ugly signs and bill boards are numerous. Many of the shops have American signs, and one can never appreciate the possibilities of the English language until he sees it demonstrated by the Japanese sign painter.

A great religious festival, or fair, was on while we were in Kobe. It was much like a street fair, though where the little shops end and the carnival features begin, was hard to say. Hundreds of little booths lined a narrow street that leads up to a Buddhist temple. It is rather a shock to pass from the bargaining and buying in the gay stalls, to find a woman bowing in prayer before the frowning temple that dominates all. "The world is full of a number of things," and most of them are seen in a Japanese fair. It would take hours to catalogue the articles

offered for sale on one side only of this queer bazaar. It was a county fair at home, reduced to the least common multiple and multiplied by one hundred. One old man with a shaven head blew bubbles in clouds from a straw, while his next door neighbor sold boiled potatoes and numerous unrecognizable food stuffs (predigested, I judge from appearances) all handily set on chop sticks. Across the street, a gentle little Japanese maiden sat demurely before an assortment of the latest thing in wooden sandals, and next to her was a candy booth where were sold many confections of more or less foreign mixture.

What the religicus significance of this fair was, we were not able to learn. Buddhism is certainly on the decline in Japan. Its shrines are neglected and its temples deserted. Down one busy street of thousands of shops we rode, and with a turn the rick shas were in a tiny alley. There, with nothing to prepare one for the sight, loomed a great bronze idol, outlined against the bright sky in cold indifference. Forty feet high he rose over all the little buildings at his feet—hopeless, helpless, thing—to which thousands are yet stretching out arms of supplication. As a missionary of the Cross, I looked him squarely in the face and bid him defiance.

Our hotel was located at the foot of a steep range of hills that are almost mountains. A thick growth of pine covers the sides of this bluff, and twining vines and beautiful ferns make it a bower of green. A truly Japanesque walled road makes a zig-zag grade down the side of the mountain, and crosses an arched bridge over a little rivulet at its base,—just as we have seen it pictured on scores of screens. Only the reality is so much more beautiful than the embroidery. The dining room extends out into this greenery, so that we feel as though we were dining in the woods.

MEDICAL WORK AT KWANGJU, KOREA

DR. R. M. WILSON

AN EVANGELIST in Japan once received the following invitation: "Will you kindly come to our town some evening at your convenience and teach us English and French and German and astronomy and chemistry and philosophy and religion and everything else you know?" It is somewhat that way with the doctor on the foreign field —special along all lines, train all his assistants, nurses, and druggists, preach and teach, build his hospital, and be carpenter, plumber and architect.

However, this has been a good year in the medical work, not only because of the increase in number of in and out-patients, more than ten thousand, and one hundred and ninety operations, but the spiritual interest has increased markedly. After three years study of the language, it becomes a little less difficult to express one's thoughts in this strange tongue where they put everything backwards. This, with the erection of the ladies' home, girls' school, hospital and boys' dormitory, has made a full year.

The dispensary is open from 9 A. M. to 1 P. M., daily, where we see and treat all out-patients. Many of these are from far in the country, and often very ignorant. Some time ago one woman came and could not tell the name of her village or husband. Out here the poor woman's part is a hard one—cooking, washing and field work. From the dawn of day to late in the night you can hear the ironing sticks preparing a spotless coat for the husbands loafing next day. So with all these duties they are kept in ignorance, and not only know nothing of Christ, but, as this woman, not even know their husband's name. Suicide among the women you might call popular hoping to end all their troubles and awake in a better world.

The hospital work this year was done in the dispensary building, and the dispensary work in the women's Bible rooms in

the afternoons when we do the operating, hospital dressing, sterilizing, etc. We try to bunch the operations so as to be able to do other work, and it is no uncommon thing to do four or five operations under anaesthetic in an afternoon.

The students in training are a source of much satisfaction, for they have proven efficient, and are all earnest Christians. Their work is divided, rotating every two months. One fills all prescriptions during a period, one assists me with the new cases, and writes out his diagnosis for the case, and the other two do the dressing, pull teeth, and minor operations, like abscesses. In the afternoon one prepares the patient and acts as nurse, two assist in the operation and one gives the chloroform, and at the end of two months all rotate. We have had no death in the operating room from the anaesthtic.

Lepers.—I remarked to my boys one day, that from the receipts, these are the wealthiest people in Korea. His reply was that they are the wealthiest in that they possess the greatest disease in the world. A Korean with the itch rarely ever brings over one or two cents for his medicine, but the leper often brings anywhere from a half to five dollars, though, of course, many bring no money and get their medicine free. The drug that we use now is quite popular and has given many surprising results. The sad state of these poor sufferers cannot be described; fingers drop off, the face decays, feet wear away, bleeding ulcers and sores too horrible to mention—poor, outcast beggars, who spend their life dragging their bundle of sores from one market place to another, where they can beg. Forsaken by all? No, that wonderful mother love is often here manifested. Only recently a poor old lady came saying, "Here is my boy, my only son; five days over the rocky mountain road, bleeding feet. Give him life. Give him life. 'Sil ver chooseo, sil ver chooseo.'" Forsaken, do you say? God is no respecter of persons, and his life is as precious in the sight of God as yours or mine. We have hopes and slight promises that a leper mission in England may build a home in the near future for these afflicted ones. A collection was taken in the station with which we built two rooms, and here seven leper men live. Most of them have become Christians, and most any time you pass you can hear them singing. I waited outside the door quite a while one morning thinking they were having rather lengthy prayers, but found out later that it was only the blessing being asked at breakfast time.

It may be of interest to mention some special cases. One poor man was confined to prison during the coldest weather, with no fire; so to keep warm he remained cuddled up in a sitting position. Approaching death caused his release, and he came at once to the hospital. He heard the gospel three days, and the morning he died he prayed aloud that God would save his soul. He was never able to stretch out, having been in the sitting position so long, but died sitting up.

A case in the hospital at present is that of a man with a cancer. He and his elder brother having sold their homes and goods, came with the old mother and all the family to remain until cured. The brother does cooly work about the compound, and the old mother washes to keep all alive. He was too weak to take chloroform, but with the use of cocain the tumor was removed, so he now walks about greatly improved.

Another case we call the kind-hearted old gentleman, has been a cripple for ten years on account of a filthy "chim" in his ankle. We amputated not long since, and now he is about ready to return home. It worries him still that even though his foot is amputated, it still tingles. He spends a good part of the day studying his Bible, and I found him today studying the Commandments, and he said "chammy manso," or, "It is much pleasure."

Spiritual Work.—Two persons give their entire time to the evangelistic work, one for the women and one for the men, but all workers about the hospital are Christians and take some part in the evangelistic work. My first assistant is

one of the deacons and leaders of the local church. The three other students teach Bible classes in the Sabbath-school, lead in prayer, and are always ready to do their part of the preaching. The cook takes his turn at leading in the evening and morning prayers. Every one coming to the dispensary receives a prescription on the back of which is a tract of the plan of salvation. Besides, each patient buys, or is given, a copy of one of the Gospels. My assistant recalls twenty-five or more in the local church who became interested first through the medical work.

This is the grandest work in the world. Would that some of the young doctors at home could realize the great opportunities out here. Over there a doctor to about every seven hundred people, while here there are seven hundred thousand in my territory with every imaginable disease. Christ sent his disciples and told them not only to preach the Gospel, but that they should heal the sick and cleanse the lepers, and give sight to the blind.

THREE MONTHS AT IBANJ, CONGO MISSION

MRS. GRACE SANDS SIEG

GLANCING backward over the past three months of our work here at Ibanj, we cannot feel that very much has been accomplished, owing to our very weak force with which we are hardly able to hold together our work—in fact, we are losing ground rather than gaining, for there is no standing still on a mission field. If our present force of workers at Ibanj must continue so few in number, we even think of closing this station, thus combining our united efforts at Luebo.

Our catechumen class here at Ibanj has fallen in attendance from seventy-five members to twenty. It is simply impossible to give to those seeking church membership the pastoral oversight which is due them, not to mention the great need of visiting and encouraging of our little band of Christians—also of the village people, many of whom are strangers, though living only a short distance from our station. If it were not for the fact of our daily duties, work and classes keeping us from early morning until after dark, we should feel it our fault and neglect, when we note the growing indifference to the Gospel, and the lack of full attendance upon the church services. Nevertheless, though discouraged and weakened in numbers, we struggle on, hoping and praying for more men and women to come and help us.

We are glad to tell you of as many as seven young people who came forward last communion service with their public profession of Christ. It is to be noticed that three of these are children of the Bakuba tribe, among whom our work has scarcely made a beginning.

GIRLS IN LUEBO SCHOOL

Just lately we sent out two evangelists to look up and encourage the Christians in the Bakuba out-villages, from which

villages we were forced to withdraw our teachers in order to place them at more needy stations. It has been impossible for any of us to plan even a short trip into the Bakuba country, because of our little force— being only four in number— hardly enough to hold our main station. It follows that these Bakuba Christians are being left alone in their weakness without any human help to guide and instruct them.

Our regular daily preaching services continue, both here and at our out-stations. From several of these latter, lately, have come increased voluntary contributions, and also a continual plea for more native teachers. In response to these calls, since last reporting our work, we have been enabled to occupy as many as three new stations, one of which has undertaken the entire support of two evangelists, whom we sent out to them last month. This is the first time (so far as we know) in the history of our Mission, that any new out-station has asked to pay the entire salary of its teachers.

Our Bakuba Sunday-school, as a rule, is well attended, which fact is especially encouraging, contrasted with the small handful of Bakuba who sometimes gather to hear the lesson taught.

Our English services are held twice a week—Wednesday and Sunday nights—at which times the native Christians also gather in their villages for song and prayer. The Ibanj day school continues, but rather with declining attendance. However, there are some few scholars who are making good progress.

As has been noted in earlier reports, we have set apart certain evenings for the gathering of women, girls, and boys in their respective groups, with a view to studying the Bible. Mrs. McKee has in charge the young girls' meeting, also the care of the "Maria Carey" Home, since the departure of Mr. and Mrs. Rochester for the home land. There is less and less of willingness manifested by the Bakuba as regards putting their little children into the missionary homes. In fact, they even go so far as to try to dissatisfy their boys and girls under our care, often enticing the children to run away to their homes.

No translation work of any kind has been undertaken during the past months, owing to the many duties and extra work which has fallen to our hands.

Our medical work is always going on, for the sick are ever near us and needing help. We are especially thankful just now over the remarkable recovery of a young man who received a most serious head wound, caused by the accidental explosion of a gun. Each morning there is dispensed medicine from the pharmacy to any and all who come with their ills.

The health of our missionaries of Ibanj station has been remarkably good, especially so, considering the strain of work which has been put upon us. Yet we never know what day a break down may come, but feel that should such be the case now with any of us, it would be serious, because of weakened strength and energies.

We were all rejoiced to welcome Mr. and Mrs. McKee to Ibanj, for we had long waited for and expected them. Both Mr. and Mrs. McKee are teaching in the day school, which helps greatly, owing to the scarcity of native teachers.

We are still looking and praying for the promised re-enforcements, and are expecting great things in answer to the united prayers of all this great native throng, that more men and women might come out to help, where the need is so great and the field so large. Our hearts are made glad by the anticipation of the arrival of Mr. and Mrs. Edmiston, also of Mr. Bedinger. May this be but the beginning of the coming of many more workers into this field!

October, 1911.

TWO LETTERS FOR JUNIORS

A Little Heroine—A Letter From Korea for Young People

MRS. T. H. DANIEL
Chunju, Korea

I WANT to tell you about a little girl who lives in Kunsan, Korea, brave enough to be a boy, and a pretty big boy at that. She is not a Korean, just a little American like any of you, eight years old, and the finest thing at climbing and jumping and doing every kind of "stunt" you can imagine. Her name is Virginia Bull, and I wish I had a better picture of her than this one, where you see her with her baby sister tied, Korean fashion, on her back.

FRANK and NELSON DANIEL,
Chunju, Korea.

VIRGINIA BULL,
Kunsan, Korea.

MARIAN DANIEL,
Chunju, Korea.

FRANK and NELSON DANIEL
at play.

But, when was she a heroine? Well, one day last spring she was climbing a tree near her father's gate, and stepped by mistake on a branch of a smaller tree growing close by. The small limb broke, and she went down to the ground much faster than she had come up. But Virginia never stops for bumps or bruises; although her leg hurt dreadfully, she tried to go up the steep hill to the house. But every time she tried to stand, something went "crunch" in that sore leg, and it simply wouldn't go. So, thinking of her mother lying sick, she shut her lips tight to keep even one scream from coming out, and slowly, patiently, crawled up two flights of stone steps and a long, dreadfully steep hill, then up the porch steps, and finally up the stairs, dragging that poor little broken leg after her. Even when upstairs, her courage never faltered; she quietly called her father out into the hall and told him of the accident, so as not to scare her mother. Wasn't that just fine?

And yet, later on, she did something even harder. For long, long weeks there was no more climbing or running or playing for Virginia; nothing but lying and sitting still, when she had never been still one minute in her life. And through all those wearisome weeks she never complained or grew cross and impatient. Of course people helped her. Her brother brought up the new baby rabbits to hop over her bed. Little gifts and letters and stories sometimes brightened some of the long hours, but the real sunshine was inside—the love that would not for anything worry her dear mother.

You will all be glad to know that her leg seems now just as strong as ever, and she is the ringleader again in all the busy fun.

The other four pictures are just snap shots of play days in Korea.

Marion Daniel, of Chunju, is riding on the donkey, which used to be Mr. Junkin's, and which has been seen in *The Missionary* before, and her two little brothers, Frank and Nelson, are having just as much fun riding on a suit case!

But the sand-box and pail in another picture are a very poor substitute for the glorious good times to be had on a real sand-bar, like the big one in the Kunsan river, where you see little Frank at play.

At the Seashore in Korea

WHY A CAT SPITS IN KOREA

(Miss Mattie S. Tate)

ONCE upon a time there lived in Chosen (Korea) a leather shoe maker. One day a man came to him, and giving him a part of the price of a pair of shoes in advance (as is the custom in Chosen), ordered a pair of leather shoes made. Now the leather shoe maker ate the man's money (as they say in Korea when one appropriates another's money), and died and turned to a cat. By and by the other man died and turned to a dog. Now whenever Mr. Dog sees Mr. Cat, he always growls, threatening to kill Mr. Cat if he does not make those leather shoes. Mr. Cat raises his back and spits (as leather shoe makers do when they moisten the leather to make shoes in Chosen) and says, "See, I am just dampening the leather to make them right now. And that is why cats spit at dogs in Chosen.

JAPAN CALLS FOR MEN

REV. S. M. ERICKSON
Takamatsu, Japan

WE HAD the pleasure of having Mr. J. Campbell White with us for a few days while he was holding several conferences with the missionaries in Karuizawa last summer. Again and again he said that with the present force of workers Japan could not be evangelized in a thousand years. At one conference he asked for a straw vote on the following questions: (1) Those desiring a 25 per cent. increase in the force of workers; 4 voted. (2) Those wishing a 50 per cent. increase, and 7 voted. (3) Those desiring 100 per cent. or over, and 65 voted.

In Ni-no-oka at another conference the general opinion was that the present force of 800 missionaries, including wives, should be trebled. Mr. Winther, of the Lutheran Mission, said that we need four times the present force. The pastors of the native Episcopal Church have asked for three times the present force of missionaries. The Western Conference of the Japanese M. E. Church has also asked for a decided increase of missionaries. The leaders of all the native churches are anxious to see the force increased at once. This increase is necessary in order to make any great forward move. Then, too, we must send missionaries to Korea to work among the ever increasing Japanese population there. This need is already pressing.

Some people think that because Japan has telephones, telegraphs, gunboats and

Rev. S. M. Erickson has ridden out to a country town on his wheel and is talking to some coolies.

At the same place and time, Mr. Erickson has put up a Sunday-school chart—The Prodigal Son—and a Japanese song chart. One old man in front has a lot of straw braid under his arm. Many children, with their younger sisters and brothers tied on their backs, can be seen braiding this straw along the streets every day. Much of it is sent to America to make straw hats.

A Birthday Party. During a visit of Rev. and Mrs. H. H. Munroe to the Takamatsu station the birthday of little Edith Erickson was celebrated. The invitations included a number of Japanese children. On the front row from left to right are Edith Erickson, Elinor Erickson and Dorothy and Elizabeth Munroe. On the back row is Rebekah Locklin Hassell in the arms of her nurse.

schools, she is evangelized and Christianized. This is a big mistake. The following article taken from the *Japan Times* (a paper printed in English), of August 2, 1911, will convey some idea of religious conditions in Japan:

"A mysterious snake has made its appearance and is drawing crowds of worshippers to a little shrine at Urayasu, a small town about a mile from Fukagawa. It lives in a cave near the shrine, built in honor of the goddess Benten. 'People used to go there crab-catching,' said one who had seen the reptile, 'and comes back with a headache, or feeling bad in some way.' We couldn't account for it. One day I was there with some friends and happened to see a white smoke rising from the ground near the cave. So we ran toward it. We got there just in time to catch sight of the greater part of a snake's body. Its head was in a hole, but it is quite a big one and must be the attendant on the goddess.

"A small shrine has been built in its honor and many people go there every day to pay their respects to the serpent. There are three holes in the ground near the shrine and any curious investigator may see them and, if lucky, the snake, too."

Our Mission calls for nine men. We need them now. We have fields ready in which to place these men as soon as they come. Dr. Williams said, after having visited China and Korea, that if he were younger he would invest his life in Japan. Who will come in his place? We need nine men this year.

MISSIONS AND MISSIONARIES

AFRICA

A letter from Rev. and Mrs. A. L. Edmiston, written at Leopoldville, announces their safe arrival at that point, en route to Luebo. At Leopoldville they met Mr. and Mrs. Rochester on their way home on furlough.

CHINA

Too late for announcement in the last issue, the wedding invitations to the marriage of Annie Elizabeth Wilkinson to Dr. James Potter Mooney, on Wednesday afternoon, the 29th of November, at 5 o'clock, at Elizabeth Blake Hospital, Soochow, China, were received. We join in the hearty congratulations of many friends. Dr. Mooney is associated with Dr. J. R. Wilkinson in the work at the Elizabeth Blake Hospital.

Rev. R. A. Haden, as has been announced, has returned to his work at Soochow, China. Mrs. Haden remained with the children in Switzerland, it being necessary that she see to their education. She writes: "We are a widely scattered family, the father in China, the eldest son in America, two girls at boarding school in Switzerland, and I here at Bad Liebenzell (Germany)." Mrs. Haden also announces the birth of Joseph Haden and says: "The children wonder what language he will speak first, Swiss, German, English, or Chinese. Little Joseph is certainly a cosmopolitan baby."

The latest news from Miss Addie Sloan states that she, with her sister Gertrude, who, it will be remembered, was compelled to return home on account of ill-

KOREAN WATER CARRIERS.

ness, is at Clovis, California. At the time of writing it was thought best that Miss Gertrude should be placed in a sanitarium.

KOREA

Rev. and Mrs. H. D. McCallie, of our Mokpo (Korea) station, arrived at home on furlough in December. Their first visit was made to relatives of Mrs. McCallie in Eldorado, Ark., to be followed by a visit to Mr. McCallie's parents in

Chattanooga, Tenn. Mr. McCallie and his wife are engaged in the island work in the vicinity of Mokpo.

Miss Susanne A. Colton, writing from the steamship *Mongolia,* en route to Korea, states that she had a delightful voyage, and was looking forward with pleasure to her work in Korea. Miss Colton goes to the field as a trained nurse, and will be located at Chunju.

At the last annual meeting of the Korea Mission, Dr. R. M. Wilson, of Kwangju, was given permission to build a leper hospital, and he hopes to have the leper mission in operation before long.

In the assignment of missionaries at the Korea Mission meeting, Dr. Oh goes to Mokpo for a year. In the letter from which this information is taken, it is stated that the first doctor sent to Korea is to be sent to Mokpo. Under this arrangement, Dr. M. C. Harding will be located at that station.

Soonchun is the name of the new and latest regular station to be opened in our Korea Mission. The following missionaries have been assigned to this field: Rev. and Mrs. R. T. Coit, Rev. and Mrs. L. T. Newland, and Miss Meta L. Biggar. Rev. and Mrs. C. H. Pratt, together with the first additional physician sent to the field, are also assigned to Soonchun.

Miss Ella Graham writes from Kwanju, Korea: "Our elegant new combination girls' school and ladies' home is approaching completion. The new hospital is also well under way, as also the dormitory building of the boys' school."

FOREIGN MISSION COMMITTEE NOTES

The most interesting feature in the proceedings of the Committee of Foreign Mission at its December meeting was the visit of Rev. and Mrs. Motte Martin, of our Congo Mission. Mrs. Martin made a very earnest appeal for the sending out of a few single white women to help in the work in Africa, stating that conditions are so changed from what they were twenty years ago, that the Congo Mission does not believe that white women are subject to any peculiar peril of health in that field as compared with some of our other fields, and that the opportunities which they have of winning souls to Christ are perhaps unparalleled by those which our single women have in any other field. The Secretary was instructed to inform the Congo Mission that the Committee would change its policy in this particular matter to the extent of considering on its merits every case of a single woman applying for appointment to our African field.

Mr. Martin's address set before the Committee the situation in our African Mission caused by the inadequacy of the present force to take care of the work, and by the fact that Belgian Catholics are pressing in and occupying points in our field which we ought to occupy, and the question is being raised whether the Christianization of this part of Africa is to be under Catholic or Protestant auspices. Mr. Martin also spoke of the danger to the health and lives of our missionaries from the strain of over work in trying to meet the demands of the work which are greater than they can actually meet, and to save our field from being lost to us in the way referred to above. After hearing Mr. Martin and after very earnest discussion it was—

Resolved, That in view of the distressing crisis in the work of our Congo Mission, in the meeting of which extraordinary effort is demanded; and in view of the manifest leading of the Holy Spirit, who is marvelously stirring the hearts of young men and women to offer themselves for this work, so as to give promise of an early supply of all necessary recruits; it is the judgment of the Committee that the appeal of the Congo Mission that their force be increased to the number of fifty within the next few years and maintained at that number, is reasonable, and we hereby call upon our people for contributions that will enable us to answer this appeal as soon as possible.

The children of the Church are requested to contribute their offerings on Children's Day next year, as was done this year, for the purpose of meeting the traveling expenses of missionaries to and from their fields.

REPORT OF THE TREASURER OF THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS

The following is the report of the Treasurer of the Executive Committee of Foreign Missions submitted at the monthly meeting, December 12, 1911:

"I would respectfully report that our receipts for November, 1911, were as follows:

Special,	$ 1,539	
Debt Fund,	8,042	
Regular Funds,	31,902	
		$41,483

Receipts for November, 1910, were as follows:

Specials,	$ 6,650	
Regular Funds,	28,695	
		35,345
Net gain for November, 1911		$ 6,138

"The total receipts for the year to December 1st are $243,870. For corresponding period, 1910, $255,623, showing a loss for the year of $11,753.

"Our total indebtedness on December 1st was $189,921, as against $198,123 on November 1st, showing a decrease of $8,202.

"For the past few months we have been able to furnish our missionaries on the field with sufficient funds to provide for their actual necessities, but we still need at least $100,000 over and above our ordinary receipts to enable us to pay the amount due the various missions.

"The Business Committee, in making its appropriations for 1912, has appropriated $28,000 less than the appropriations of this year. This was done in spite of the fact that the estimates for 1912 sent in by the missions called for $94,500 more than the appropriations for 1911. In every case these estimates were accompanied by one or more letters stating that the estimates had been pruned by the Missions to the very lowest amount that they felt would be absolutely necessary to carry on the work.

"The Business Committee, while sympathizing with the Missions, and knowing that the increased appropriations so urgently called for were necessary, felt that in view of the recent action of the General Assembly in reference to our present debt, that the only thing that could be done was to reduce the second-class appropriations for 1912. In doing this the Business Committee felt that it would seriously cripple the efficiency of our Missions, and that much of the necessary work that has hitherto been done would have to be abandoned.

"The Committee has also taken the precaution to notify the Missions that while the first-class appropriations are fixed, the second-class appropriations were tentatively made, and that we could only meet these appropriations during the year as the Church placed funds in our hands to enable us to do so. Owing to the fact that such a large amount of money due our treasury is held back until March, it is always impossible for us to say with any degree of certainty what our resources will be for the fiscal year.

"I wish to call the attention of the Executive Committee to the increasing number of notices received from churches cancelling their Forward Movement pledges. They write that they have adopted the Budget Plan, and if any intimation is given of its effect on our receipts, the universal statement is that it means less money for Foreign Missions.

"In view of our pressing financial obligations, every effort should be made to induce the various treasurers of local churches, societies, and organizations to forward to our treasury promptly all funds coming into their hands.

"Respectfully submitted,

"W. H. Raymond,

"Treasurer.

PROGRAM FOR FEBRUARY MEETING, 1912

ARRANGED BY MISS MARGARET McNEILLY

SENIOR PROGRAM.

Topic—*North China.*

Hymn.—"All Hail the Power of Jesus' Name."

Scripture Reading.—Hebrews 11.

Prayer.—For the safety of our missionaries and their work in China. That God would make the "wrath of man to praise Him."

Hymn.—"A Mighty Fortress is our God."

Chain of Prayer.

Reading.—A Plea.

Topical.—An Idol Holiday. Woman's Work in Haichow. Chinese Women. Some of Your Chinese Sisters.

Solo.—"I Gave My Life for Thee."

Roll Call.—Answer with an item of interest from THE MISSIONARY SURVEY.

Minutes. Business.

Close with the 103 Psalm read in concert.

SUGGESTIONS.

Make the opening service one really of devotion. Appoint a Leader who will spend time and thought on this part of the program. *Faith* is a large subject, and it is an attribute that many of us lack.

The leaflet, "Some of Our Chinese Sisters." could be cut apart, and the items given to several. Our aim is to have concise information given by many members.

In the chain of prayer, let the leader place before the Society the many needs of China, in the present crisis, and ask for special prayer. One of our missionaries in writing home has pictured the intense suffering that will follow the Revolution in the months to follow. The poor classes will suffer most. Pray for these.

JUNIOR PROGRAM.

Topic—*More About China.*

Song.—"I Think When I Read the Sweet Story of Old."

Scripture.—Psalm 24.

Prayer.—For the children of China during the trying times they are now passing through. For those who are made orphans by the cruelties of war.

Song.—Something familiar.

Roll Call.—Answer with a verse on FAITH.

Minutes. Business.

Recitation.—A Little Lesson in Arithmetic.

Questions.—1. What mission are we interested in this month? 2. How is our China mission divided? 3. How many stations and how many missionaries in the North Kiangsu Mission? 4. What is going on in China now? 5. What does this mean to the poor people? 6. What is the condition of women and girls in China? 7. Does the Government think that this is right? 8. What seems to be the real reason for this evil? 9. Is there yet another reason? 10. Do the mothers ever try to save their little girls? 11. Who can help these mothers and daughters bear their trials? 12. What is our duty?

Story.—The Little Girl's Missionary Box.

Story.—Sotsi's Sister, Huantzi.

Recitation.—Somebody Else.

Close with sentence prayers.

SUGGESTIONS.

Before the prayer, impress on the children the great need and intense suffering of the poor children in China on account of the Revolution, and ask that they join in earnest prayer for them.

Let the children select a song that they like. You will find that they sing with a will when they are pleased.

In the recitation "A Little Lesson in Arithmetic." let four children take part. Make each one feel responsible for the success of the program.

MANY a time after quiet talks with some simple-hearted worker who is spending himself ungrudgingly in the Master's service—be it under an African sun, or in the Arctic circle, or in the islands of a stormy sea—I have found myself literally tingling with a mingled sense of humiliation and of eager enthusiasm, as I have set the value and the glory of his persistant self-sacrificing devotion to our Lord against the valueof our own poor commonplace work at home, and I have fallen on my knees and asked that He who seeth in secret will show us how to co-operate in some more fruitful way, and to link the two tasks, that man's and mine, more wisely, more effectively than we seem to link now."

Archbishop of Canterbury.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to
Rev. Henry H. Sweets, D.D., Sec'y,
122 Fourth Ave., Louisville, Ky.

Make all Remittances to
Mr. John Stites, Treasurer,
Fifth and Market Streets, Louisville, Ky

THE EXIGENCY AND HOW TO MEET IT

BY REV. R. C. REED, D. D.

TWO things need to be said, and I should like to say both of them with all the plainness and vigor possible. One is that our Church is suffering sadly for the want of more ministers; and the other is that we can do, and should do more than we are doing to supply the deficiency.

1. There is nothing new in the first statement. It has been said over and over again with an iteration and reiteration that has already grown monotonous. But for all that it needs to be kept constantly before the mind of the Church. We ought not to lose sight for one instant of the fact that the need for more ministers is a pressing one, and a matter of vital importance. In the aggregate, thousands of our people are deprived of the ordinances necessary to the nourishment of their spiritual life, and essential to the maintenance and enlargement of the Kingdom of Christ. Decline, decay and ultimate dissolution are the results which logically and inevitably follow from vacancy.

The conviction is forcing itself on my mind that if Christ ordained our system of government we are not working it according to the Author's intent. It cannot be admitted that Christ provided for His Church an organization which when administered according to His will exhibits a defect at the very point where a defect is most fatal to its efficiency. It cannot be admitted that He who redeemed the world, and ordained that His redemption should be made effective through preaching, left His Church with no means of supplying an adequate number of preachers. It cannot be admitted that Christ, who laid upon His followers the duty of giving His cause a world-wide conquest, left them helpless to provide an efficient leadership for the onward march. Either we have failed to apprehend the plan of Christ, or we are signally failing to work it properly. If any government should organize an army for conquest, and should make no provision whereby the army could be sufficiently officered, the wisdom of the government would be discredited.

Of course, Christ is not responsible for the inefficient, crippled condition in which our Church finds itself. This crippled condition is chronic with us. We have never had a sufficient number of preachers to adequately man our organization. The present differs from some other periods only in that our lame condition is more pronounced. Our defect is not only a radical one, but apparently a permanent one. If it be in reality and necessarily a permanent one, we have grave reason to fear that in our organization we have missed the mind of the Master.

2. We are not doing all that we can do and ought to do to remedy the defect. Why? I believe the principal cause of our failure is that we lean too far to the Quaker theory of a call to the ministry—we passively wait for the Spirit to give the call. We are the victims of a false

mysticism; we expect God to interpose directly and signify His will to those whom He wishes to preach the Gospel. No human instrumentality must mediate the call. This would mar the evidence of its divine source. We demand that the preacher shall have the same kind of heavenly authentication for his call to preach that Paul claimed for his apostleship; he must receive it "neither from men, nor through men, but through Jesus Christ and God the Father who raised him from the dead."

Have we scriptural ground for such a view of a call to the ministry? No doubt the call, if a genuine one, is from God. But not more so than the sinner's call to discipleship. We hold that every sinner is saved through effectual calling. What is effectual calling? It is the work of God's Spirit. We can no more give an effectual call to a sinner and bring him into union with Christ than we can give a Christian an effectual call and bring him into the ministry. The one of these is as much of God as the other. Now in the case of the sinner we recognize it as our duty, our imperative duty, yea, our supreme duty to mediate the call. This is our first business as preachers to cry, "Ho every one that thirsteth, come ye to the waters." Why should it be any less our duty to serve as the medium of God's call to the ministry? I believe it is our duty, and a duty pressing, urgent, imperative, just in proportion to the exigencies of the case. When we see the Kingdom of God suffering, sorely suffering for the want of more ministers, we should sound the call with persistent earnestness. We should pray the Lord of the harvest, but we should do as we do in all other matters, use the appropriate means to answer our prayers.

I am not forgetful of the fact that our General Assembly has enjoined it on pastors and sessions to look out suitable young men and lay before them the claims of the ministry. I doubt not this injunction is to some extent being obeyed. But I do not believe that it has yet taken hold of the heart and conscience of the Church as it should. I believe that comparatively few of our pastors and sessions are discharging anything like their full duty in this respect.

There is no reason why this duty should be restricted to pastors and sessions. Touching the call to the sinner the injunction of the Bible is, "Let him that heareth say come. It is permitted to every Christian to offer his services to voice the divine call to repentance. Why should not every Christian, impressed with the need of more preachers, offer his services to voice God's call to the ministry? Surely if the whole Church would resolve itself into a recruiting agency for the army of Christ, it would not be without a divine warrant in doing so. But if for the army, why not for the officers of the army? I believe the whole Church should bestir itself to secure a more numerous and a more efficient preaching force. Only let the Church do this and we shall find that Christ did not launch an organization defective at the most vital point.

HOW CAN THE MINISTRY BE RECRUITED?

BY REV. A. M. FRASER, D.D.

CHRIST gives us one answer to this question in most unmistakable language, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." What a profound satisfaction it is to have any one duty and opportunity of life defined for us so clearly and with so much certainty! How violent, almost explosive, is the response of the Lord foreshadowed in that command! "He will send forth laborers." Some read it "He will *thrust forth* laborers," and some read it more strongly yet, "He will *hurl forth* laborers." It was so he forced out Moses from his seclusion, and Gideon from his hiding, and Jeremiah from his diffidence. If we need anything to fortify the word of the Lord, the

actual experience of the Church supplies it. Whenever the number of candidates runs low, we become alarmed, and the springs of prayer are started all over the Church. At once the number begins to increase. But do we not too easily become satisfied and restrain prayer and allow the number to recede again?

But not only should we pray a general prayer of that sort, that the Lord would send forth laborers, we may make specific prayers for individuals, that the Lord would send forth particular persons to become laborers in the harvest. It must be confessed that the warrant for this in the Bible is not so explicit. But there can be only one objection raised to it, and that objection is raised. The objection is that it is the prerogative of God to call men into the ministry, and it is a piece of presumption on the part of one man to ask God to put another into the ministry, when he does not know that God has called him. There are two answers to the objection:

First, the same sort of an argument would prove that we ought not to pray for the conversion of any individual. Conversion is the prerogative of God, for none but God can convert a soul. And God himself elects or chooses the individuals who are to be converted, but that does not prevent one's praying for the conversion of any individual.

Second. Whatever it is we pray for, we ought to say, "If it be Thy holy will." If, therefore, we pray that some particular young friend of ours may become a minister and always add, "If it be Thy holy will," we have not trespassed upon any ground that God has reserved exclusively for himself.

Here again a gracious experience comes to strengthen our conclusion. How many ministers there are to-day and how many there have been in all generations of the Church who have been dedicated to the ministry from their birth! Take a few concrete cases. A young man went home from a missionary meeting with a great hope and a great fear contending for mastery in his heart. His hope was that he might be honored of God to be a worker in the foreign field. His fear was that it might break his mother's heart, for he was "the only son of his mother, and she was a widow." Imagine how hope and fear were forged into joy when the mother met his secret with a counter secret—she had dedicated him to missions in his infancy. For many years now the Lord has been putting the seal of His approval on the ministry of that young man in a foreign land.

Another youth returned to his home from a young people's missionary convention and reported to his mother that he had volunteered for mission work in Africa. He then learned for the first time that his mother had dedicated him to *mission work in Africa* when he was a babe in the arms.

The Missionary for October copies from the *Baptist Missionary Magazine* an incident from the life of Dr. Jacob Chamberlain that is the counterpart of these two. It is as follows: "At his birth in 1835, his mother consecrated him, her eldest son, to the work of Foreign Missions, so far as her influence should be able to accomplish it. Her son knew nothing of this, and though he grew up with a deep interest in missions, did not offer himself for service until about the completion of his education."

We are all familiar with Dr. Paton's beautiful description of his father's place of prayer in their humble Scottish home, and his own belief that his thrilling life was rooted in his father's closet. It was not an accident that the parents' prayers coincided with the election of God in thus producing two of the most remarkable missionaries of the this age.

But while much of the responsibility is in the hands of parents, it is not all there. The minister, the Sunday-school teacher, a consecrated elder or private member, man or woman, can do a great deal by watching the youth of the Church, selecting particular ones as subjects for prayer, and by engaging the prayers of others to the same end.

Another way by which we can get candidates for the ministry is to follow up the prayers by a tactful and prayerful sug-

gestion to the person. Parents cannot do this so well, because the child has such profound regard for the judgment and wishes of his parents that there is danger of his mistaking the parental suggestion for the call of God. But some one else may do it. A word fitly spoken, a much-prayed-over letter, the placing of a tract in the hands of a young man, may arrest his attention and set him to praying for God's guidance. One of the most useful pastors we have tells how, when he was a young man, he received such a suggestion from an elder, and, whereas he had never thought before of being a minister, he now went to a solitary spot in the woods and poured out his soul unto God to show him his duty.

Three sons in the ministry, several colored servants from his home in the same calling, and a large number of young men from his church, are the fruit of one man's zeal, that of the Rev. Dr. Jacob Henry Smith, of Greensboro, N. C.

We greatly need to have the attention of young men directed to the ministry and their prayers for divine guidance stimulated by the judicious suggestion of older Christians. If they can be brought to think and to inquire at the Throne of Grace what their duty is, we may feel secure. "The meek will He guide in judgment and the meek will He teach His way."

MAKING MONEY FOR GOD

HON. ALPHEUS HARDY, the princely benefactor of countless good causes, who educated the great Japanese Christian, Dr. Joseph Hardy Neesima, once told this thrilling story of his experience:

"I am not a college man, and it was the bitter disappointment of my life that I could not be. I wanted to go to college and become a minister; went to Philips Academy to fit. My health broke down, and, in spite of my determined hope of being able to go on, at last the truth was forced on me that I could not.

"To tell my disappointment is impossible. It seemed as if all my hope and purpose in life were defeated. 'I can not be God's minister', was the sentence that kept rolling through my mind.

"When that fact at last became certain to me one morning—alone in my room—my distress was so great that I threw myself flat on the floor. The voiceless cry of my soul was, 'O God, I can not be Thy minister!' Then there came to me as I lay, a vision, a new hope, a perception that I could serve God in business with the same devotion as in preaching, and that to make money for God might be my sacred calling. The vision of this service and its nature as a sacred ministry was so clear and joyous that I rose to my feet, and with new hope in my heart exclaimed aloud, 'O God, I can be Thy minister! I will go back to Boston. I will make money for God, and that shall be my ministry.'

"From that time I have felt myself as much appointed and ordained to make money for God as if I had been permitted to carry out my own plan and been ordained to preach the Gospel. I am God's man, and the ministry to which God called me is to make and administer money for Him, and I consider myself responsible to discharge this ministry and to give account of it to Him."

The Presbyterian Church has always and rightly demanded a high grade education for her ministry.

The cost of a four years' course in college and three years in the theological seminary is great, and many of the candidates come from homes of limited means.

The Committee of Christian Education and Ministerial Relief is the agency of the Church for enlisting candidates and aiding worthy men of small means, who actually need assistance, recommended by the Presbyteries, through a full course of preparation for the ministry. The aid is furnished as a gift, or as a loan to be

repaid either in money or in service in the mission fields.

For the past seven years we have been praying for more ministers, and we greatly need to continue this prayer. God has answered our cry and we have had a net increase of one hundred and twenty-one in the number of candidates since 1904. We have been granting aid to the amount of $100 a year to those who needed that amount. But this steady increase in numbers has not been accompanied by a corresponding increase in contributions to this cause, and last year we had to scale the maximum amount to $82.50. Unless our receipts are greatly increased we must make a larger scaling this year.

Do you desire to help some man into the ministry? Do it through the channel of the Church. Mr. John Stites, Louisville, Ky., is the treasurer. For further information address Rev. Henry H. Sweets, D. D., Secretary, 122 Fourth Avenue, Louisville, Ky.

A CLOSE AND PECULIAR PARTNERSHIP WITH THE SON OF GOD

THEODORE L. CUYLER, D. D, L.L. D.

I DO not underrate the need of the usefulness of godly laymen, but there are peculiar satisfactions and honors and spiritual rewards to be won by the preacher who preaches God's glorious messages to men, and the pastor who gathers and feeds and leads the Master's flock.

In the first place, he is in close and covetable partnership with the Lord Jesus Christ. His work is on the same lines with Him who came to reveal the mind of God to suffering and sinning humanity, and to "seek and to save the lost." Christ's great commission to the band of men who were in the most intimate relations to Himself was, "As ye go, preach!"

In addition to the joy and honor of a peculiar partnership with the incarnate Son of God every true minister is, in the best sense of the word, a successor to the Apostles. Although without their infallible inspiration and miraculous gifts, yet, like them, the faithful minister is the ambassador of the Lord Jesus.

Think, too, of the glorious themes and the sublime studies that will occupy your mind as a minister of God's Word. Is human science elevating? How much more is the science of Almighty God and of man's redemption; and of the unseen realities of eternity! Your themes of constant study will be the themes that inspire the mighty Luthers and Wesleys and Pascals and Chalmers. You will be nurturing your soul amid those pages where John Milton fed, and amid the success that taught Bunyan his matchless allegory, and Jeremy Taylor his heaven-lit melodies. Every nugget of fresh truth you discover will make you happier than one who has found golden spoil.

If the high range of his studies and the preparation of his discourses are so stimulating to an earnest soul-winning pastor, he finds even richer satisfaction in his pulpit and in his labors among his flock and the surrounding community. During my ministry I have had an immense correspondence, but the letters that I embalm in lavender are those which express gratitude for a soul-converting sermon, or for words of uplifting consolation, spoken either in the pulpit or elsewhere. Happy the minister who is thus helped while he is helping others! He gets a small instalment of heaven in advance.

I do not assert that every able and godly young man in our schools and colleges should enter a pulpit. There are many who can serve their Master and their country more effectively in some other sphere. It is equally true that the only occupation that is not over-done in America is the occupation of serving Christ and saving souls. The only profession that is not over-crowded is the guild of good, clear-headed, conscientious, industrious, Christ-loving ministers.

Not one such is likely to go begging for a place. They are in demand.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

RECEIPTS FROM APRIL 1, TO NOVEMBER 30, 1911

The General Assembly at Louisville requested the churches to raise $909,000 for the work of her four Executive agencies and the Bible Society. Of this amount $129,000, or fourteen per cent. is for the work of this Committee, to be divided: One-third for Education for the Ministry, one-half for Ministerial Relief, one-tenth for the Assembly's Home and School, and one-fifteenth for Schools and Colleges. In addition to this the Assembly requests that $191,287.36 be added to the Endowment Fund—making it "at least $500,000 as soon as possible."

ALL CAUSES.—Of the $129,000 asked by the General Assembly for all these causes for the year, we have received $40,572.36. During the same period last year we received for all causes, $48,815.11—a decrease of $8,242.75. This leaves a balance of $88,427.64 to be raised in the next four months.

EDUCATION FOR THE MINISTRY.—Amount needed, $43,000. Amount received first eight months of year: Churches, $9,313.01; Sabbath-schools, $204.13; societies, $180.18; individuals, $246.67; legacies, $274.53; refunded by candidates, $382.50; miscellaneous, $105.03; total, $10,706.05. Total amount received in same period last year, $14,829.82. Decrease, $4,123.77. Amount yet to be raised for Ministerial Education, $32,293.95.

MINISTERIAL RELIEF.—Amount needed, $64,500. Received, April-November: Churches, $9,417.41; Sabbath-schools, $246.77; societies, $34.60; individuals, $244.50; interest from Endowment Fund, $9,740.46; legacies, $206.44; refunded, $25.00; miscellaneous, $142.30; total, $20,057.48. Received during same period last year, $24,997.67. Decrease, $4,940.19. Amount yet to be raised for Ministerial Relief, $44,442.52.

THE HOME AND SCHOOL.—Amount needed, $12,900. Received, April-November: Churches, $2,287.28; Sabbath-schools, $343.73; societies, $245.61; individuals, $1,316.12; legacies, $68.10; board, rent and tuition, $4,083.09; miscellaneous, $19.19; total, $8,363.12. Received during same period last year, $7,640.18. Increase, $722.94. Yet to be raised for the Home and School, $4,536.88.

SCHOOLS AND COLLEGES.—Amount requested, $8,600. Received, April-November: Churches, $1,364.27; Sabbath-schools, $30.52; societies, $22.27; individuals, $6.53; miscellaneous, 22.12; total, $1,445.71. Received in same period last year, $1,347.44. Increase, $98.27. Amount yet to be raised for Schools and Colleges, $7,154.29.

SCHOOLS AND COLLEGES—LOAN FUND.—No special amount requested. Amount of Fund March 31, 1911, $4,956.17. Received, April-November: Societies, $300.50; individuals, $575.00; miscellaneous, $76.53; total for year, $1,052.03. Received in same period last year, $855.84. Increase, $196.19. Total amount of Scholarship Loan Fund, $5,908.20.

ENDOWMENT FUND OF MINISTERIAL RELIEF.—No part of the regular collection is given to this Fund. Amount requested, $500,000 as soon as possible. Of this amount $304,810.25 had been received up to March 31, 1911. Received, April-November: Churches, $990.62; Sabbath-schools, $32.80; societies, $36.19; individuals, $1,148.40; legacies, $1,687.38; miscellaneous, $7.00; total, $3,902.39. Received in same period last year, $3,285.22. Increase, $617.17. Total amount of Endowment Fund, November 30, 1911, $308,712.64. Amount yet to be raised, at least $191,287.36.

We urgently request all treasurers who have any funds in their possession for this work to forward them immediately to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky., as our treasury is almost empty, and the demands upon us at this time are exceedingly great.

REMEMBER THESE

We call attention to the day appointed by the General Assembly for special prayer for the youth in colleges and seminaries—the second Sabbath of February.

If we are to take God at His word, our faithful pettitions in behalf of these young men and young women can mean much in bringing to them Divine help—grace to withstand all diverting tendencies of evil, and inspiration to earnest and diligent preparation for the possibilities of a life work.

Special petition should be made that the Holy Spirti may confirm, fix and make stronger from day to day the life purpose of candidates for the ministry and volunteers for the mission field, and that their college and seminary preparation looking to this great service for the Master may be thorough—their consecration complete.

DECEMBER OFFERINGS

The following offerings were received during the month of *December:* Education for the Ministry, $2,550.00; Ministerial Relief, $3,946.62; Home and School, $2,245.43; Schools and Colleges, $261.73. Total, $9,003.78. Total for December, 1910, $9,648.17. Decrease from last year, $644.39. Endowment Fund of Ministerial Relief, December, 1911, $5,410.35. December, 1910, $2,-054.58. Increase over last year,* $3,-355.77; Schools and Colleges, Loan Fund, December, 1911, $100.50. December, 1910, $505.00. Decrease from last year, $404.50.

* This includes a legacy of $4,759.37.

PILLS, DROPS OR BALSAMS

IN ASBURY'S DAY

AFTER long consideration it was agreed by all the brethren, that no preacher who will not relinquish his trade of buying and selling, though it were only *pills, drops or balsams,* shall be considered as a traveling preacher any longer."—*Larger Minutes.*

The rule of "Pills, Drops or Balsams" still holds good in the Methodist Church. Each candidate admitted to the Annual Conference is asked these questions: "Are you resolved to devote yourself *wholly* to God and His work?" "Are you determined to employ *all of your time in* the work of God "

This rule is also morally enforced in all churches. When a minister takes up some side line to recoup his finances, he is suspected of an undue love for money, and his business efforts are frowned upon. And this is well, for God has decreed that "they that preach the gospel should live of the gospel."

God has put the solemn duty upon the Church of caring adequately for the ministers. The minister is separated from the sources of financial gain, his duties as *the minister* to the community demand all his time, and the spiritual character of his service renders it inexpedient for him to have active connection with business affairs. He must have the wherewithall to buy food and clothing, purchase books, educate his children, care for dependent ones, provide, in part at least, for old age, and contribute to the numberless charitable works urged upon the man of God.

In many instances the salary does not begin to be sufficient for these needs. Nothing can be laid by for the rainy day—not even life insurance purchased.

If we hold the minister strictly to this rule we should not expect him successfully to take up "the trade of buying or selling" after he has given the Church the best years of his life, and now has no more strength to serve. Surely it is but simple justice that we make provision for the minister when he has kept his part of the life long and life consuming contract!

Doth God care? (1 Cor. 9: 9.) Do you care?

PUBLICATION AND SABBATH SCHOOL EXTENSION

Branch Department at Texarkana, Ark.-Texas

Publishing House: 212-214 North Sixth St., Richmond, Va.

CHILDHOOD'S INNING

BY R. E. MAGILL

Secretary

THE world has never witnessed so great a variety of "Betterment" and "Uplift" movements as are at present under way, and while every condition and need of humanity is included in these benevolent efforts, it is a noteworthy fact that the rights and interest of childhood now command a central place in the sphere of reform movements. State laws regulating the ages and conditions under which children shall work in gainful employments are being enlarged in their scope and rigidly enforced to the great relief of a great army of dwarfed humanity.

We are witnessing a revolution in educational methods and a definite effort by the State to compel indifferent parents to give their children a practical education. Free school books are provided in many States, and training for hand and head is now provided in the new courses of manual training, and domestic science, so the present day graduate of a high school is equipped to at once take the part of an efficient worker in a busy and practical world. Trained specialists give skilled treatment free of charge to children afflicted with defective teeth, eyes, ears and diseased tonsils or irritating adenoids, and Judge Ben Lindsay predicts that within ten years free lunches will be added to the curriculum of well organized public schools. In sparsely settled rural districts the State is combining school districts and building at central points modern educational plants with corps of trained teachers, to which the children are transported in vehicles furnished by the State.

The national and State agricultural departments are providing special courses of instruction in intensive farming and domestic science, and offering valuable prices to boys and girls for large yields per acre and for choice specimens of home-manufactured edibles. Wise students of country life problems are promoting good road movements and suggesting plans for wholesome recreation and pleasure, making the school buildings social as well as educational centers of country communities. All these rural reforms are designed to make life in the country attractive to young people and to check the alarming

SHALL HE HAVE A CHANCE?

drain of the best blood of the land into our already overcrowded towns and cities.

In view of the remarkable efforts being made to promote the physical, educational and social welfare of our young people the pertinent question at once suggests itself, Is the Church making a corresponding and adequate effort to provide for their moral and spiritual welfare?

While there has been an encouraging awakening in some quarters, it must be confessed that the Church is sadly negligent in providing for the spiritual life

FUTURE CITIZENS—POSSIBLY LEADERS.

and development of the young people. We may attempt to excuse ourselves on the ground that the spiritual nature of the child is a parental duty, but we must admit that this duty is so woefully neglected that a responsibility devolves upon the Church which she cannot escape.

The condition we confront is a trumpet call to "Awake out of sleep" and make an adequate effort to reach and evangelize the young people for whom we are responsible.

We have all the organization and machinery necessary, and the methods approved by our Assembly have shown themselves efficient when properly used.

We have a Publication Department with an efficient organization, which is prepared to furnish, in unlimited quantities, literature of approved and interesting quality for the comfort of Sabbath-schools and Young People's Societies, and the instructions as to methods of work are based upon an intimate knowledge of the special needs of our own field and present practical plans which have stood the test of use.

We have an approved and tested plan for sending field workers into destitute regions to gather the young people into Sabbath-schools and care for these organizations until they develop into Home Mission churches.

We have facilities for furnishing evangelistic tracts, books and Bibles, and libraries for Mission Sabbath-schools, but it costs money to print such supplies and to pay salaries and traveling expenses of the field workers who organize the Mission schools and distribute the printed messages of truth. Here, as in all other departments of benevolent work, the Church sets a limit upon the extent of this splendid and fruitful work by the amount of money furnished for its prosecution.

The Assembly has set an extremely modest estimate upon the value and importance of this work by asking for only $30,000 for its support this year, the smallest amount by far suggested as the minimum for any of the benevolent agencies of the Church.

While the amount is very small and totally inadequate to meet the opportunity and obligation confronting our Church, the aggregate receipts in past years have always been under this amount.

It is hoped that the churches have this year provided for their quota of the total in "The Every Member Canvass," but in churches where such provision has not been made, the Assembly provides that a special offering shall be taken in March.

In behalf then of the throngs of spiritually destitute young people in our mill and mining towns, in remote mountain sections, in rural districts, in towns and cities and in the empire of the Southwest, we appeal to the Church for an offering worthy of our Church and adequate to our needs.

THE TREASURY

CONTRIBUTIONS FOR FOREIGN MISSIONS RECEIVED IN NOVEMBER, 1912.

Help us to make the Annual Report an accurate report by always giving the name of your church and Presbytery when sending contributions. If the name of your Society does not indicate it, please indicate whether Men's, Ladies', or Children's, by "M," "L," or "C."

Address all communications to the Executive Committee Foreign Missions.

LEGACIES.

White Fund, $25; Mrs. A. S. Colyar, Nashville, Tenn., $14.98; Robert Powell, Aiken, S. C., $50.

GENERAL MISCELLANEOUS.

A Friend, $4.81; Miss M. Dickson Roe, St. Paul, Minn., $3; Mrs. N. M. Alexander, Princeton, N. J., $5; Southern students, Princeton Seminary, N. J., $25; Mrs. S. D. Stevenson, Brooklyn, N. Y., $5.

PRESBYTERIAL MISCELLANEOUS.

ALABAMA.

Miss Ethel Morrison, Decatur, $5; A. W. Nosned, Birmingham, $32.50, $28.90, $25, $12.50, $4.50, $7; $4.25.

ARKANSAS.

J. L. Cooper, Malvern, $5; Miss Nan Martin, Austin, $3; S. C. McCain, Cane Hill, $35; John Hampton, Cane Hill, $75.

FLORIDA.

Rev, T. J. Allison, Arcadia, $5; Rev. W. N. Mebane, Eustis, $100.

GEORGIA.

Chas F. Howe, Macon, $5; Mrs. J. E. Martin, Blakely, $1; W. H. Steele, Jr., Tallulah Falls, $5; Woman's Missionary Union, Macon Presbytery, $100.

KENTUCKY.

A Friend, Louisville, $5; Rev. E. O. Guerrant, Wilmore, $5; Rev. J. G. McAllister, Louisville, $10; J. W. Roberts, Ryle, $1.

LOUISIANA.

Women s Jubilee, New Orleans, $147.54; Mrs. M. C. Gregory, Bunkie, $10; A Friend, New Orleans, $500: Sale of cancelled stamps by Rev. Louis Voss, 819 First St., New Orleans, $2; Mrs. D. F. Wilkinson, Baker, $20.

MISSISSIPPI.

Rev. S. C. Caldwell, Hazelhurst, $36; F. W. Canon, Sarah, $200: C. H. Elliot, Falkner, $2; Mrs. S. E. Furr, Belen, $4.

MISSOURI.

Miss E. B. Barron, St. Louis, $50; Mrs. J. V. Crossett, Kearney, $5; Mrs. J. C. Gibbons, Lee's Summit, $10: A Presbyterian, Odessa, $2; Woman's Mis. Union, U. Mo. Presbytery, $20; Miss Fannie Mulhollan, Pineville, $2; A Friend, Forsythe, $4.

NORTH CAROLINA.

Miss Louise Dixon, Hickory, $4; Asheboro Laymen's Convention, $6: J. T. Edgerton & Brother, Kenly, $3.18: L. Richardson, Greensboro, $5; First Methodist Ch., Aurelian Springs, $11.24; Miss Clara M. Smith, Oxford, $5; Rev. W. T. Thompson, Highlands, $5; A Friend, New Bern, $2.

OKLAHOMA.

Women's Jubilee Offering, Oklahoma City, $4.07; Mrs. O. D. Gay, Butler, $1.

SOUTH CAROLINA.

J. S. Craig, Clinton, $50: Mrs. J. P. Garick, Weston, $2.50; S. C. Presbytery W. M. U., $20; Enoree Presbytery W. M. U., $17.01; Bethel Presbytery W. M. U., $5; Charleston Presbytery W. M. U., $10; Mrs. E. B. Taylor, Gaffney, $2; Ladies' Jubilee, Charleston, $11: T. C. Jackson, Iva, $52; Miss Marion Jackson, Yorkville, $1.50: Mrs. S. L. Kerr, Venters, $1, $2; An Old Confederate, McClellansville, $22; V. C. Aiken. Memorial Fund, Clinton, $218; D. Wyatt A. Neville, Clinton, $20; Miss Lottie Reynolds, Bethune, $3.60.

TENNESSEE.

W. C. Early, Memphis, $100; C. E. Foreman, Chattanooga, $2; H. W. Hall, Knoxville, $12; Mrs. W. C. Hazen, Knoxville, $75; E. W. King, Bristol, $50; Holston Presbytery W. M. U., $25; J. A. N. Patterson, Sale Creek, $2.

TEXAS.

Two Friends in Texas, $26; A Friend, Paris, $70; A Friend, San Antonio, $100; Mrs. T. M. Harwood, Gonzales, $100; C. E. H., Pearsall, $2; Woman's Jubilee, Dallas, $10.80; Harry Knox, Brownwood, $5; Synodical collection, Cisco, $45.54; Mrs. W. R. Lewis, San Benito, $10; Rev. G. C. Moore, Mercedes, $10; A Friend of Missions, San Antonio, $5; A Friend in Texas, Itasca, $5; Mr. and Mrs. John Vinson, Itasca, $5; T. B. White, Lott, $5.

VIRGINIA.

Miss Lillian Bowen, Pokomoke, Md., $1; Mrs. J. O. Dameron, Weems, $5: Mrs. M. H. Given, Monkton, Md., $5; Mary Baldwin Seminary Y. W. C. A., Staunton, $15; Miss Marion A. Brown, Saxe, $1.50; Mrs. J. J. Huddleston, Huntington, W. Va., $5; A Friend, Norfolk, $2; Rev. G. R. Ratchford, Richmond, $1: Mrs. John Ruff, Bedford City, $10; Mother and Laughter in Virginia, $25; "East Hanover," $5; Rev. S. E. Triplett, Shepardstown, W. Va., $1.

ALABAMA.

East Alabama—Bethel Ch., $4.50; Columbia Ch., $2.83; Headland Ch., $1.70; Cent. Montgomery Ch., $44.57; Nixburg Ch., $1.50; Union Springs Wilson M. S., $17.60.

Mobile—Brewton Ch., $14; Westminster League, $17: Cent. Mobile, Stuart L. C. M. S., $3.80; Government St. Fanny Woodcock S., $40; Hopewell Ch., $3.80; Scotland Ch., $3; Stockton Ch., $18.30.

North Alabama—Anniston 1st, Y. W. S., $29; Helping Hands, $2.90; L. M. S., $11; Avondale Ch., $12.15; Bessemer Ch., $8.45; Gadsden Ch., $9.80; Mt. Pisgah, $2.30; Thomas Ch., $2.65; Vine St. Ch., $3.55; Westminster W. H. & F. M. S., $10; Woodlawn Ch., $25.95.

Tuscaloosa—Aliceville Ch., $8.42; Bethel 1st Ch., $6.49; Catherine Ch., $2.25; Greensboro Ch., $60; Hadden Ch., $6.25; Oxford Ch., $2.25; Pleasant Ridge Ch., $4.32; L. M. S., $14.30; Little Lights

Society, $1.50; Tuscaloosa 1st, L. F. M. S., $20; Tuscaloosa 2nd Ch., $2.50; Uniontown Ch., $52.50.

ARKANSAS.

Arkansas—Argenta, Boys' Covenanter Band, $6; W. M. S., $2.96; Batesville Ch., $112.06; Cotton Plant Ch., $5.10; Little Rock 1st, W. F. M. S., $20.44; Church, $174.60, $50; Sylvania Ch., $9.50; L. F. M. S., $10.

Ouachita—Arkadelphia Ch., $20.45; Bingen Ch., $2; Camden 1st Ch., $55.25; S. S., $6.65; W. M. S., $15.75; Scotland Ch., $6.80; Stamps Ch., $136.50.

Pine Bluff—Hamburg Ch., $19.25; L. M. S., $15; Church, $13.50; Holly Grove Ch., $46.05; Monticello Ch., $50; Pine Bluff 2nd Ch., $6.25; Pine Bluff 1st Ch., $4.10, $10.50.

Washburn—Bentonville Ch., $25.30; Fayetteville W. M. S., $10; Mt. Bethel Ch., $5; Prairie Grove Ch., $1.92; L. M. S., $4.50.

FLORIDA.

Florida—Grand Ridge Soc., $5; Monticello Ch., $20, $10; Muscogee Ch., $5.20; Pleasant Grove Ch., $3; Quincy Ch., $12; S. S., $5; Westville Ch., $1.50.

St. John—Coleman Ch., $15; L. H. & F. M. S., $8; Dade City Ch., $2.80; Deland 1st Ch., $17.50, $35.10; Lakeland Ch., $38; Orlando, L. H. & F. M. S., $31.95; Plant City Jr. M. S., $4.85; St. Petersburg Jr. Mis. Band, $5; Tampa Heights Ch., $27.90; W. H. & F. M. S., $8; Tampa 1st, Baracca Class, $100; Church, $48.57; Wauchula Ch., $2.

Suwanee—Archer L. M. S., $2.10; Branford Ch., $1.50; McIntosh Ch., $5, $7.25; Ocala, L. H. & F. M. S., $25; $13; Ocala, Jr. Mission Band, $5; Palatka Ch., $6; Riversire M. S., $40.08.

GEORGIA.

Atlanta—Atlanta 1st, G. M. S., $25; L. F. M. S., $27.85; Bethany Ch., $22.50; Carrollton Ch., $13; Central Atlanta Ch., $189.47; L. S., $30.83; F. M. S., $15; Church, $188.36; Decatur Ch., $18.38; Druid Park Ch., $11.56; Georgia Ave. S. S., $90.85; Church, $14; Inman Park Ch., $14.33; S. S., $21.38; Kirkwood Ch., $5; W. M. S., $7.97; Jackson Ch,. $25; LaGrange Ch., $77.56; McDonough L. H. & F. M. S., $25; Mountville Ch., $6.50; Newnan L. B. S., $10; North Ave. Ch., $130.17, $125; L. A. S., $12, $23; Palmetto Ch., $5; Pryor St. Ch., $72.35; Wallace Ch., $13; West End Ch., $4.25; Westminster Ch., $74.14; S. S., $123.93; Primary Dept., $17.50; Pioneers, $6.25; Jr. Miriams, $1.54.

Augusta—Augusta 1st Ch., $261.86; Eatonton L. M. S., $11.25; Lexington Ch., $5.22; Penfield Ch., $8.20; South Liberty Ch., $3.

Cherokee—Beersheba Ch., $1.50; Bethel Ch., $3.57; Dalton 1st Ch., $32.77; W. M. S., $30; Marietta W. F. M. S., $201.35; Milner Memorial Ch., $10.63; Rome 1st, L. A. S., $75.

Macon—Albany Ch., $1; Americus Ch., $23.30; Boston L. M. S., $8.50; Morven Ch., $2.65; Poulan Jr., M. S., $5.50; Quitman L. M. S., $50; Rose Hill Ch., $14.35, $40; Smithville Ch., $2; Thomasville Ch., $118.11; Vineville Ch., $15.60; Bryan Neck L. M. S., $6; Douglas Ch., $8.10; Erick Ch., $1.33; Fitzgerald, $3.39; Flemington Ch., $8.79; Independent Ch., $20; McRae Ch., 80 cents; McGregor Ch., $3.70; Mt. Vernon Ch., $2.07; Sadie Ch., $4.20; Valdosta Ch., $38; L. F. M. S., $5; Waycross 1st Ch., $59.40.

KENTUCKY.

Ebenezer—Bayless Memorial S. S., $50; Central Maysville C. H., $10; Moorefield M. & A. S., $10; Millersburg Ch., $24.90; L. M. S., $59.75; Church, $24; Shawhan Ch., $1; Washington Ch., $3.50; L. M. S., $2.75.

Louisville—Anchorage Ch., $60; Bardstown Ch., $3.65; L. M. S., $10; Bardstown Road Ch., $5.44; Beulah Ch., $37.50; Crescent Hill S. S., $4.79; Flora Heights Ch., $2; Glasgow Ch., $23.58; Highland Ch., $150; James Lee Mem'l P. A. S., $10; Louisville 2nd Ch., $419.70; S. Frankfort Ch., $64.94; Woodland Ch. & S. S., $6.09.

Muhlenburg—Westminster Ch., $16.

Paducah—Marion 1st Ch., $10.

Transylvania—Bethel Ch., $35.50; Hanging Fork Ch., $31.10; Middlesborough Ch., $40.59; Pleasant Grove Ch., $100; Silver Creek Ch., $1.

West Lexington—Georgetown W. M. S., $25; Maxwell St. Ch., $100; Owingsville L. M. S., $10.23; Versailles L. F. M. S., $235.22.

LOUISIANA.

Louisiana—Alexandria 1st Ch., $10; Baker Ch., $5.95; Clinton Ch., $2.40; Plains Ch., $27.75; L. M. S., $15.

New Orleans—Canal St. W. F. M. S., $2.75; J. H. Nall Mission Band, $12.50; Church, $63.38; Carrollton Ch., $100; First St. German Ch., $13; Memorial Ch., $10; "Lottie Bell" M. S., $45; New Orleans 1st Ch., $140, $140; Napoleon Ave. Ch., $15; New Orleans 1st. Morning School, $1.000; Prytania St. Ch., $100, $386.33, $25; Second German Ch., $27.

Red River—Shreveport 1st. Ch., $37.20.

MISSISSIPPI.

Central Mississippi—Bethsalem Ch., $15; Carrollton Ch., $7.15; Edwards, Sara Slater L. L. M. S., $5; Forest L. M. S., $7.60; Greenwood 1st, E. W. S., $50; Greenville Ch., $150; Kosciusko Ch., $24.63; Mt. Zion Ch., $1.45; Vicksburg W. F. M. S., $22.70; West Ch., $19; Winona Ch., $10.17.

East Mississippi—Abedreen Ch., $4.60; Baldwin Ch., $18; M. S., $3.75; Columbus Ch., $59.29; Corinth Ch., $19; Knox Ch., $8.25; Macon L. M. S., $10; Church, $16.70; New Hope F. M. S., $7.35; Pontotoc F. M. S., $4; Ripley F. M. S., $5; Shongolo L. A. S., $10; Shuqualak Ch., $10; Starkville Ch., $10; Tupelo W. H. & F. M. S., $25; Wahalak Ch., $1.50; West Point Ch., $75.

Meridian—Ellisville Ch., $7; Garlandville Ch., $4.50; Laurel Ch., $100, $37.50; Ray St. Ch., $10.34; Meridian 1st, Men's Soc., $5; L. M. S., $87.50; Children's Band, $25; Pass Christian S. S., $6.

Mississippi—Bensalem Ch., $1.58; Bethany Ch., $12; Natchez 1st Ch., $262.15; S. S., $95.30; Union Ch., $9.65; W. H. & F. M. S., $14; Unity Ch., $5.06.

North Mississippi—Grenada Ch., $50; Helping Hands Band, $1; Holly Springs, Katherine Watson M. S., $140.50; Lamar Ch., $2.49; Oxford Ch., $50, $50; L. M. S., $30.50, $4.66; Y. L. M. S., $20; L. H. & F. M. S., $50; S. S., $150 Sardinia Ch., $3, $2.43; Sardis Ch., $3.67.

MISSOURI.

Lafayette—Lamar 1st Ch., $4.84; L. M. S., $20.20; C. E. S., $3.64; S. S., $1.32; Lee's Summit Ch., $54; Lexington Ch., $35; Mt. Olive L. M. S., $30; Sweet Springs Ch., $7; Westminster, Springfield. W. F. M. S., $12.50; Westminster Ch., Walker, $1.

Missouri—Auxvasse L. M. S., $5.75; S. S., $28.03; Bethel Ch., $20; Columbia W. F. M. S., $25; Keytesville L. M. S., $8; Montgomery City Ch., $17.50; L. M. S., $10; New Bloomfield Ch., $7; South Fork Ch., $28; L. A. S., $25.

Palmyra—LaBelle Ch., $0.50, $0.50; Memphis M. S., $6.50; New Hope L. M. S., $17; Church, $7; South Pork Ch., $28; L. A. S., $25.

Potosi—Apple Creek L. M. S., $6.50; Bellevue Ch., $4.22; L. M. S., $21.25; Brazeau L. M. S., $10.25; Caruthersville L. M. S., $10; Farmington L. M. S., $97.70; Jackson 1st. L. M. S., $12.35; Kennett Ch., $25; L. M. S., $10; New Madrid L. M. S., $5; Perryville L. M. S., $5; Willing Workers, $15; Pleasant Hill L. M. S., $18.20; Potosi

L. M. S., $17.50; Ste. Genevieve L. M. S., $5; South Bellevue L. M. S., $5.

St. Louis—Beouff Ch., $20; Festus Ch., $5; Grand Ave. W. F. M. S., $448.51, $3,000; Y. L. M. S., $35; Newport W. M. S., $10; O'Fallon Ch., $30; South Dardenne Ch., $6.80.

Upper Missouri—Barbee Mem'l S. S., $4.09; L. H. & F. M. S., $10.91; Central Kansas City Y. L. M. S., $15; Central Kansas City, Jno. B. Adger M. S., $50; Church, $18.40; Jno. B. Adger M. S., $75; Y. L. M. S., $15; W. M. S., $171.50; Hyde Park W. M. S., $45.40; St. Joseph 1st, Trenholm M. Band, $5; St. Joseph 2nd Ch., $75; L. M. S., $26.78.

NORTH CAROLINA.

Albemarle—Atkinson Mem'l Ch., $15; Greenville W. F. M. S., $5; Henderson Ch., $225; Newbern L. F. M. S., $12.50; Oak Hill Ch., $8.75.

Asheville—Asheville Ch., $123.77; S. S., $22.57; Bethel Ch., $7.60; Brevard Ch., $9.30; Bryson City Ch., $4.16; Memorial Ch., $3.05; Mills River L. M. S., $9.52; Montreat Ch., $5; L. M. S., $7; Oak Forest Ch. $2.10; Waynesville Ch., $5.

Concord—Banner Elk Ch., $10; Barium Springs Ch., $30; Bethesda Ch., $9.61; Centre L. F. M. S., $6 05; Clio Ch., $6.25; Concord 1st W. F. M. S., $8.23; Fifth Creek Ch., $11.07; Front St. Ch., $5.35; Gilwood Ch., $29.29; Hickory Y. P. M. S., $8; Mooresville 1st Ch., $83.10; L. M. S., $8.95; W. M. M. S., $7.95; New Salem Ch., $6.80; Newton S. S., $15; Poplar Tent Ch., $12.50, $9; Sallsbury 1st, L. F. M. S., $22.30.

King's Mountain—Gastonia Ch., $51.50; Hepzibah Ch., $2.98; Lincolnton Ch., $24.45; L. M. S., $19.95; Jr. Miriams, $9; Church, $6.15; Rutherfordton Ch., $25; Shiloh Ch., $2.50; Stanley Creek Ch., $5.75, $5.

Fayetteville—Aberdeen Ch., $8.40; Ashpole Ladles' Soc., $12.50; Y. P. S., $27.80; Church, $109; Bensalem Ch., $10.38; L. M. S., $9.70; Beth Car Ch., $3.02; Bethel Ch., $17.45; Biscoe L. F. M. S., $46.51; Center Ch., $36.20; Ch. of Covenant, $13; Dundarrach Ch., $5.12; Dunn Ch., $29; Euphronia Ch., $8; Fayetteville Ch., $50; Godwin Ch., $16.07; Gulf M. S., $14.75; Hamlet Miriams, $2.50; Laurel Hill Men's F. M. S., $4.90; L. F. M. S., $11; Laurel Hill G. M. S., $0.70; Lillington Ch., $10; Long St. Ch., $3.36; Marks Creek Ch., $3; Maxton Ch., $30; McPherson Laymen's M. S., $8; Oakland Ch., $10 25; Parkton Ch., $7.96; Philadelphus Ch., $11.59; St. Paul's Ch., $50; Sardis L. H. & F. M. S., $5; Smithfield Ch., $17; Smyrna Ch., $50.30; Summerville Ch., $7.29; St. Paul's Ch., $38.58; L. S., $6.80; Vass Ch., $7.66; Wadeville Ch., $2.25.

Mecklenburg—Amity Ch., $25.95; Charlotte 1st Ch., $20; L. F. M. S., $98.35; Charlotte 2nd Ch., $60; S. S., $25, $20; Church, $100; Hopewell L. M. S., $10.40; Miriams, $3.60, $5; L. M. S., $1.50; Mallard Creek Ch., $24.86; Marshville Ch., $4.50; Mathews Ch., $17.38; Monroe F. M. S., $10; Church, $50; Mulberry Ch., $52.04; Newell Ch., $4.33; Pineville Ch., $36; St. Paul's Ch., $40 25 Sugar Creek Ch., $16.25; Tenth Ave S. S., Primary Dept., $42.58; Westminster Ch., $46.45.

Orange—Alamance L. F. M. S., $25.25; Church, $19.96; Asheboro, Pauline Little M. S., $10; Church, $50; Burlington Ch., $25; Cross Roads Ch., $5.35; Durham 1st, L. F. M. S., $74; Edgemont Ch., $35; Elkins 1st Ch., $3.11; Eno Ch., $3; Graham Ch., $79.37; L. A. S., $33.75; L. A. & M. S., $10; Greensboro 1st Emma Gray M. S., $5; Church, $117.75, $275; Hawfields, Earnest Workers, $1; Leakville L. F. M. S., $5.25; Midway Ch., $65; N. Wilkesboro Ch., $50.52; Winston 1st L. F. M. S., $97.05; Wiley Mis. Band, $10.01; D. C. Rankin M. S., $112.80; Church, $50; J. M. Rogers Bible Class, $54.44; D. C. Rankin M. S., $40.

Wilmington—St. Andrew's Ch., $235.42; White Plains L. F. M. S., $5; Wilmington 1st Ch., $289.73, 186.17; Colored Mission, $1.37.

OKLAHOMA.

Durant—Hugo W. H. & F. M. S., $7.25; Idabel Ch., $5; Wapanucka Ch., $4.20.

Indian—Goodland Ch., $3.25; S. S., $0.85; Wide Spring Ch., $1.25; Sandy Creek Ch., $1.15; Sandy Creek (Rovia Ch.), $2.60.

Mangum—Central Oklahoma City S. S., $2.62; Duncan Ch., $13; Erick 1st Ch., $5.50.

SOUTH CAROLINA.

Bethel—Concord Ch., $5; Ebenezer Ch., $30; A. & M. S., $35; Fort Mill L. F. M. S., 7; Heath Springs Ch., $9.75; Hopewell Ch., $10; Longtown Ch., $25; Mt. Olivet Ch., $15; Oakland Ch., $5; Pleasant Grove Ch., $33.88; Purity Ch., $121.77; Evelyn Houston M. S., $140; Tirzah Ch., $17.60; Woodlawn Ch., $45; Yorkville 1st Ch., $110; Ella C. Davidson Mis. Soc., $25; Zion Ch., $24.29; L. M. S., $24.30.

Charleston—Charleston 1st Ch., $232; Columbia 1st Ch., $136.93; Edisto Island Ch., $20 39; Rockville Ch., $1.35; Westminster Ch., $23.73.

Enoree—Clinton 1st, Elizabeth Fleming M. S., $30; Dorroh Ch., $2.60; Laurens 1st. Reapers Mis. Band, $5; Forsythe Mis. Band, $5; Limestone Ch., $10; Lisbon Ch., $1.27; Fairforest Ch., $20; Fairview L. A. & M. S., $20; Greenville 1st Ch., $10; Greenville 2nd Ch., $8.13; Nazereth L. M. S., $11; Old Fields M. S., $10.25; Pacolet W. M. S., $5; Reedy River Ch., $3.72; Spartanburg 1st Ch., $66; Thornwell Mem'l Ch., $10, $2; Woodruff Ch., $2.70.

Harmony—Central L. M. & A. S., $6.65; Corinth Ch., $2.46 Indiantown Ch., $72 66; Mt. Zion L. M. S., $33; Mayesville Ch., $36.45; Midway Ch., $5.11; Sumter W. M. S., $73; Church, $23, $52.20; W. M. S., $47.35; Wedgefield Ch., $24.50; S. S., $5; M. S., $10; Williamsburg W. M. S., $6.

Pee Dee—Blenheim S. S., $5, $1.36; Church, $9; Cheraw L. M. S., $176; Church, $25; Darlington, Pauline DuBose M. S., $35; Dillon Ch., $16.50; Florence Ch., $46.79; Hartsville L. M. S., $50; Church, $29; S. S., $7; Kentyre Ch., $49.40; McColl Ch., $50; Mullins S. S., $6.15; Reedy Creek Ch., $3.65.

Piedmont—Anderson 1st, F. M. S., $20; Broadway Ch., $100; Carmel Ch., $3; Central Anderson Ch., $40; Fairview Ch., $3.81 Good Hope Ch., $16.11; Mission S. S., $7.10; G. M. S., $2.51; Boys' M. S., $3.27; Hope Ch., $0.75; Liberty Ch., $2; Midway Ch., $2.60; Mt. Zion Ch., $10.50; Piedmont Ch., $42.50; S. S., $2.26; Miriam Soc., $10; Seneca Ch., $34.99; S. S., $3.08; Willing Workers, $3.90; Slabtown Ch., $9.75; Townville Ch., $12.20.

South Carolina—Abbeville Ch., $100; Avalelgh L. A. S., $20; Church, $0.76; Bethia Ch., $2.50; Greenwood L. M. S., $100; Lebanon Ch., $31; Memorial Ch., $7.

TENNESSEE.

Columbia—Columbia 1st Ch., $50, $30.83; Cornersville L. A. S., $5; Church, $23; Lewisburg Ch., $16.99; Mt. Pleasant W. M. S., $50; $5; Petersburg L. M. S., $20; Spring Hill Ch., $21.30; M. S. $19.19; Swan Creek Ch., $1.50; Zion F. M. S., $17.20.

Holston—Jonesboro Ch., $13.85; W. M. S., $21.15; Church, $3; Mossy Creek Ch., $9.50; W. M. S., $4; Winsdor Ave. Ch., $17.42.

Knoxville—Cedar Springs Ch., $5 50; Central Chattanooga Ch., $120; L. F. M. S., $32.24; Chattanooga 1st, Y. L. M. S., $50; Cleveland Ch., $10.37, $16 21; L. F. M. S., $3.83; Fifth Ave Ch., $225; Knoxville 1st Ch., $100; Lenoir City Ch., $5; Lookout Mt. Ch., $35; Mars Hill L. M. S., $10; Missionary Ridge L. H. & F. M. S., $12; Soddy Ch, $5.85; Sweetwater Ch., $25; L. A. S., $50; Washington Ch., $2.

Memphis—Alabama St. L. F. M. S., $10; Church, $60.82; Alabama Ave. Banyan Circle, $36.58; Church, $200; Bollvar L. F. M. S., $8.14; Covington 1st Ch., $25, $10, $89.35; Mattie G. Hall Y. L. S., $25; L. M. S., $54 28; Idlewild Ch., $149; Memphis 2nd, Y. W. M. S., $65; Church,

$219.51. $6; S. S., $100; Staunton L. H. & F. M. S., $20; Church, $25; Westminster Ch., $112.50; White Haven Ch., $1.

Nashville—Bethsalem Ch., $10; Clarksville 1st Ch., $16.50, $126.95; W. F. M. S., $50; Edgefield Ch., $25; Franklin Ch., $50; Glen Leven L. M. S., $17.75; Madison Ch., $32.55; L. A. S., $10.60; McMinnville Ch., $100; Moore Mem'l Ch., $98.48; Nashville 1st, W. M. S., $70. $50; S. S., $46.53; Shelbyville Ch., $77.76; Smyrna Ch., $13.69; Stone's River Ch., $3; Woodland St. Ch., $254.65.

Western District—Anderson W. F. M. S., $10; Brownsville M. S., $24; Church, $7.40; Concord Ch., $2; Humboldt Ch., $4.20, $25; Jr. M. S., $9; Jackson Ch., $477.50.

TEXAS.

Brazos—Bay City Ch., $77.50; Bryan Ch., $61.30; Columbia Ch., $1; Galveston 1st Ch., $96.70. $50, $80, $100, $100 $100; Geddings L. M. S., $25; Geddings C. M. S., $6.65; Houston 2nd Ch., 107.40, $25, $21.65; Navasota Ch., $37.20; New Waverly Ch., $3.75; Live Oak Ch., $1.25; Sommerville L. A. S., $10; Waverly Ch., $2.55; Wharton Ch., $2.

Brownwood—Carlsbad Ch., $12; Paint Rock S. S., $2; L. A. S., $5.

Central Texas—Belton L. F. M. S., $10; C. E. S., $17.20; Chilton Ch., $2.50; Corsicana L. F. M. S., $25; Leander Ch., $2.50; Lott, Always Busy Club., $6.00; Marlin Ch., $15.80; L. F. M. S., $36.00; Robinson Ch., $4; Temple Ch., $53.25, $550.

Cisco—Abilene L. M. S., $25; Sweetwater L. A. & M. S., $7.

Dallas—Dallas 1st Ch., $39, $35, $33.75, $19.75; S. S., $33; W. M. S., $101; Westminster League, $36.55; East Dallas Ch., $28, $10; Lancaster L. H. & F. M. S., $54; Milford Ch., $75; Westminster Ch., $100.25.

Eastern Texas—Beamont Central Ch., $25; Crockett 1st L. M. S., $2.50, $2.50; McRae Ch., $2.35; Palestine Ch., $150; Palestine Ch., $50; San Augustine Ch., $5; Teneha Ch., $2.70.

El Paso—Carlsbad Ch., $11.77; Colorado L. M. S., $37; Pecos Ch., $1 50; Van Horn Ch., $17.25; Westminster Ch., $76.76.

Fort Worth—Broadway Ch., $50, $55.50; Files Valley Ch., $8; Ft. Worth 1st W. M. S., $75; Godley Ch., $2.50; Hillsboro 1st Ch., $35; Itaska L. M. S., $22.75; Thurber Ch., $3.

Panhandle—Childress M. S., $3.75.

Paris—Honey Grove Ch., $9.68; Ladonia Ch., $10; Paris 1st Ch., $10.

Sherman—College Park Ch., $25; Iowa Park L. F. M. S., $8; McKinney 1st L. M. S., $15; Sherman 1st Ch., $76.41.

West Texas—Alice Ch., $5.30; Edna Ch., $60.50; Gonzales W. M. S., $44.65; Girls' Mission Study Class, $26.42; Helena Ch., $5; Laredo 1st Ch., $45; Seguin Ch., $25; Utica Ch., $28.42; Westminster Ch., $5.30; Yoakum Ch., $28.70; Yorktown Ch., $4.50.

VIRGINIA.

Abingdon—Beaver Creek Ch., $20; Draper Valley Ch., $178.71; Glade Spring Ch., $89.08; Depot S. S., $1.42; Old Glade L. M. S., $21.05; Green Spring Ch., $5.10; Grundy Ch., $5.51; Knox Ch., $2.25; Meadow View Ch., $2; New Dublin L. M. S., $27.85; Church, $8.81; Mt. Carmel Ch., $25; Pulaski Ch., $125; River View Ch., $6; Rock Spring Ch., $25; Royal Oak Ch., $37.50; Tazewell Ch., $158.25; Thompson Valley Ch., $12.18.

Chesapeake—Aldie L. M. S., $25; Alexandria L. M. S., $5; Ashburn L. M. S., $10; Bealeton L. M. S., $5; Central Washington Ch., $48.79. 39.32, $3; Central Washington S. S., $21.62; L. M. S., $42 75; L. F. M. S., $34; Culpeper Ch., $20; Delaplane L. M. S., $4; Floris L. M. S., $3.25; Greenwich L. M. S., $5; Leesburg L. M. S., $30; Marshall Ch., $10; Warrenton Lapsley Band, $5; L. M. S., $30; Church, $46.56; Washington 2nd Ch., $32.29; L. M. S., $5; Westminster Ch., $13.86.

East Hanover—Ashland Ch., $12; Circle of Industry, $20; Earnest Workers S., $15; Bethany S. S., $5; Burkeville L. M. S., $20; Ch. of Covenant W. M. S., $60; Fairfield Ch., $15.61; L. M. S., $25; Fredericksburg Ch., $3.20; Grace St. Ch., $300; Hawkins Mem'l Ch., $0.81; Hebron L. M. S., $5; Namozine Ch., $1; Pryor Mem'l Ch., $2; Richmond 2nd Ch., $441.77; Richmond 3rd Ch., $38.42; W. M. S., $35.30, 95; Richmond 3rd W. M. S., $112.30; Westminster Ch., $9.35.

Greenbrier—Lewisburg Ch., $25.40; Mt. Pleasant Ch., $10; Oak Grove Ch., $71.69; Union Ch., $9.20; Liberty L. A. S., $12.50.

Kanawha—Charleston W. F. M. S., $20.55; Huntington 1st Ch., $62.10; Huntington 2nd M. S., $5.

Lexington—Basic City Ch. & S. S., $4; Belington Ch., $25; Bethesda Ch., $33.20; Beulah, Gleaners M. S., $27.50; Beverly W. H. & F. M. S., $39.15; Beuna Vista Ch., $8, $14 05; W. M. S., $9; Collierstown Ch., $16; Davis Mem'l Ch., $100, $75; Fairfield Ch., $26.62; Finley Mem'l Ch., $7.72; A. & M. S., $10; Greenwood Ch., $3; Hebron W. M. S., $50; Lexington W. F. M. A., $51.88; Y. W. M. S., $50; Lock Willow Sunbeam Soc., $24; McDowell Ch., $11.27; L. M. S., $8; Mt. Carmel Ch., $100; C. T. N. Girls' M. S., $50; Monteray L. F. M. S., $25; W. M. S., $50; Mossy Creek L. H. & F. M. S., $25; New Monmouth Ch., $14.35, $34.07; L. M. S., $5.10; C. M. S., $33; New Providence L. B. S., $100; Staunton 1st Ch., $25, $43.61, $293.30; W. M. S., $38.13; Mary Baldwin M.S., $100; Staunton 2nd Ch., $100; Maria Pratt M. S., $50; Church Workers Soc., $75; Timber Ridge Central Ch., $29.30; Tinkling Spring Ch., $100; Covenanter Boys, $5; Tygarts Valley Ch., $12.88; Waynesboro Ch., $283.09; Windy Cove Ch., $46.09; Williamsville L. M. S., $50; Church, $20.

Maryland—Franklin St. Ch., $1,264.51; Y. W. F. M. S., $10; Franklin Square Ch., $6.12; L. M. S., $10; Maryland Ave. Ch., $84.62; Mt. Washington Ch., $112; Bluefield Ch., $59.40; Christianburg Boys' Brotherhood, $5; Falling Spring Ch., $38.54, $11.46, $2; Glasgow Ch., $41.01; Fincastle Ch., $11.52; L. F. M. S., $20; Laurel Grove Ch., $0.73; Liberty L. F. M. S., $10.55; Washburn Mission Band, $12; Church, $75; Mt. Union Ch., $15; New Castle Ch., $2.50; Peaks Ladies' Soc., $4 15; Radford Central L. A. S., $5; Rivermont Ave Ch., $15.75; Roanoke 1st Ch., $11.50 $200, $10, $25, $12.50; W. F. M. S., $43; Church, $18.69; Roanoke 2nd Ch., $50, $50; Y. L. A., $12.50; Salem Ch., $149.51; Children's M. S., $4.50; Westminster L. M. S., $50.

Norfolk—Belle Haven Ch., $25; Colley Mem'l Ch., $54.25; S. S., $170.75; Holmes Ch., $28.91; Knox Ch., $50; Newport News 1st Ch., $20; Newport News 2nd Ch., $9.67; Norfolk 1st Ch., $162.59; Park Ave Church, $60; Portsmouth 1st Ch., $62.80; Roanoke. ——; Boydton Ch., $2; Briery Ch., $19.35; Cascade Ch., $5; L. A. S., $3; Cub Creek Ch., $10; Danville 1st L. M. S., $16 92; Drankes Branch Ch., $16; Houston Ch., $24; Meadville Ch., $4.30; New Concord L. M. S., $8.50; Oak Level Ch., $4; Shelton Mem'l Ch., $3; S. S., $0.36; M. S., $5; Spring Hill W. M. S., $34; Village M. S., $2.35; Wylliesburg Ch., $206.

West Hanover—Appomattox Ch., $3; Bethel Ch., $10, $3; Charlottesville Ch., $225.25; College Ch., $15, $31; Gordonsville Ch., $9.05; Lane's Chapel, Geo. Hudson Mis. Band, $35; Lebanon L. F. M. S., $32 Massie's Hill Ch., $2.50; Maysville Ch., $10.48; New Store Ch., $4; Tabor Ch., $23.30; Union Ch., $1.

Winchester—Davis Ch., $72.70; Gerardstown Ch., $150; Kearnesville Ch., $18; Keyser Ch., $2.60; Moorefield Ch., $63.46; Opequon Ch., $50.53; Westminster Ch., $5.50; Winchester Ch., $131.58; L. M. S., $17; Woodstock Ch., $150.

Total, $41,484.59.

ASSEMBLY HOME MISSION RECEIPTS FOR NOVEMBER, 1911

Offer unto God thanksgiving; and pay thy vows unto the Most High."—*Psa.* 50:14

SYNOD OF ALABAMA.

East Alabama—Central Ch., $11.14; Downs Ch., $2.23; Gabbett Ch., $1.80; Nixburg Ch., $6.93; Union Ch., $2.22; West Point Ch., $8.15.

Mobile—Government St., M. S., $15.

North Alabama—Bessemer Ch., $2.70; Birmingham Second Ch., $16.50; Birmingham Third Ch., $7.50; Florence Ch., $10; Gadsden First Ch., $5.75; Hartselle Ch., $1.26; Jacksonville Ch., $3.25; Sheffield Ch., $5.

Tuscaloosa—Aliceville M. S., $6.50; Bethel Ch., $10.83; Bethesda Ch., $4.10; Carrollton Ch., $3.40; Carthage Ch., $3.60; Gordo Ch., $2; Marion M. S., $25; Pleasant Ridge Ch., $1.76.

SYNOD OF ARKANSAS.

Arkansas—Batesville Ch., $61.49; DeValls Bluff Ch., $4; Sylvania Ch., $3.05; S. S., $0.98.

Ouachita—Arkadelphia S. S., $4; Gurdon M. S., $5.

Washburn—Alma Ch., $2.50; Morrillton Ch., $19.85; Prairie Grove Ch., $1.20; Springdale Ch., $2.01.

SYNOD OF FLORIDA.

Florida—Bagdad S. S., $1.50; DeFuniak Springs Ch., $30.07; Monticello Ch., $25; Magnolia Ch., $2.85; Quincy M. S., $15; Lakeland Ch., $1.60.

St. Johns—Andrews Memorial Ch., $17.30; Bradentown M. S., $10; Dade City Ch., $2; Key West Ch., $0.75; Plant City M. S., $5.

Suwanee—Archer M. S., $1.40; Johnson's Lake M. S., $7; Lake City Ch., $13.31; McIntosh Ch., $6.32; Springfield Ch., $13.20; M. S., $11.80.

SYNOD OF GEORGIA.

Athens—Athens 1st Ch., $96.94; Danielsville Ch., $2.81; Maysville Ch., $10.11.

Atlanta—Central Ch., $122.81; M. S., $25; North Ave. M. S., $1; Westminster Ch., $23.48; M. S., $23.13; West End Ch., $3.10; Inman Park Ch., $4.49; Pryor Street Ch., $34.65; Druid Park S. S., $3.47; Bethany Ch., $32.50; Buford Ch., $4.28; Decatur Ch., $16.82; Greenville Ch., $8; Hapeville Ch., $5; Lloyds Ch., $8; McDonough Ch., $10.57; M. S., $8; Palmetto Ch., $6.

Augusta—Augusta 1st Ch., $6.72; S. S., $8.94; Penfield Ch., $8.75; Monticello Ch., $5.

Cherokee—Cartersville M. S., $5; Summerville M. S., $13.85; Walnut Grove Ch., $0.88.

Macon—Albany Ch., $1; Climax Ch., $12; Rose Hill Ch., $6.50; Elmodel Ch., $2.85; Vineville Ch., $24.75; Newton Ch., $2.

Savannah—Bryan Neck M. S., $6; Fitzgerald Ch., $1.11.

SYNOD OF KENTUCKY.

Ebenezer—Ebenezer Presbytery, $20; Paris Ch., $61.09; Union Ch., $1.20.

Louisville—Louisville 2nd Ch., $88.60; Munfordsville Ch., $22.74; Owenton Ch., $5.

Muhlenburg—Westminster Ch., $12.96.

Transylvania—Middlesboro Ch., $14.09.

West Lexington—Maxwell Street M. S., $10.60 (special); Woman's Mis. Union, $5.

SYNOD OF LOUISIANA.

Clinton Ch., $2.40.

New Orleans—New Orleans 1st S. S., $5.

SYNOD OF MISSISSIPPI.

Central—Edwards Ch., $5.35; French Camp Ch., $13.14; Greenville 1st Ch., $18.75; Weir Ch., $1.45.

East Mississippi—Bloomfield Ch., $2.30; Columbus 1st Ch., $7.23; Corinth Ch., $0.95; Hebron Ch., $6.35; Macon Ch., $5.05; New Hope Ch., $3; Raymond Ch., $2.45; Ripley M. S., $6; Starkville, $7.15.

Meridian—Bay Street Ch., $6.45; Carolina Ch., $5; Laurel 1st Ch., $55; Meridian 1st Ch., $15.11; Mt. Moriah Ch., $3.48; Montrose Ch., $4; Natchez Ch., 42.19; New Augusta, $5.

Mississippi—Bethany Ch., $3.20; Fayette Ch., $3.25; McComb Ch., $33.85; Pine Ridge S. S., $1.50; Woman's Mis. Union, $5.65 (special).

North Mississippi—College Ch., $6.05; S. S., $2.55; Hopewell Ch., $7.55; Sardinia Ch., $1.53; Sardis Ch., $2.98; Clarksdale Ch., $3.10.

Lafayette—California Ch., $20; Westminster Ch. (Vernon Co.), $2.

Palmyra—Memphis Ch., $50; M. S., $6.50; New Hope Ch., $3.80; Pleasant Hills Ch., $3.45.

Potosi—Bellvue Ch., $1.50; Jackson 1st Ch., $25.41; Kennet Ch., $10; South Bellevue Ch., $2.25.

SYNOD OF MISSOURI.

Upper Missouri—Central Ch., $33.57; Lawson S. S., $2; Liberty Ch., $57.72; Hyde Park Ch., $8.50.

SYNOD OF NORTH CAROLINA.

Albemarle—Cann Memorial S. S., $2.81.

Asheville—Asheville 1st Ch., $28.22; Franklin Ch., $2; Memorial Ch., $2; Morrison Ch., $1; Woman's Mis. Union, $15.

Concord—Banner Elk Ch., $5; Bethesda Ch., $2.40; Clio Ch., $2; Franklin Ch., 2; Patterson Mill Ch., $1.50; White Hall Ch., $3.40.

Fayetteville—Ashpole M. S., $1.95; Culdee Ch., $3.35; Ch. of the Covenant, $1.25; S. S., $4; Dunn Ch., $5; Godwin Ch., $6; Gibson Ch., $4.05; Gaiatia Ch., $2.60; Kenly Ch., $4.63; Lillington Ch., $7.50; Maxton M. S., $35.45; Mt. Vernon Springs Ch., $2.10; Phillipi Ch., $2; Roberdel M. S., $4.40; Smyrna Ch., $22.50; St. Andrews Ch., $2.55; St. Paul's Ch., $9.36; Wadeville Ch., $1.05.

Kings Mountain—Rutherfordton S. S., $1.75.

Mecklenburg—Charlotte 1st Ch., $100; Charlotte 2nd Ch., $100; Hopewell Ch., $6.41; Mallard Creek Ch., $2.26; Pleasant Hill Ch., $3; Pineville Ch., $3; Ramah Ch., $1.32; Seviersville Ch., $1; St. Paul's Ch., $6.

Orange—Alamance Ch., $12.57; Eno Ch., $2; Greensboro 1st Ch., $71.66; North Wilkesboro S. S., $2.26; Red House Ch., $6.75.

Wilmington—Keith Ch., $1.50; Oak Plains Ch., $2.60; Whiteville Ch., $2.71.

SYNOD OF OKLAHOMA.

Durant—Antlers Ch., $2.10.

Indian—Old Goodland S. S., $5.50; Good Spring Ch., $3.80.

SYNOD OF SOUTH CAROLINA.

Bethel—Almwell Ch., $12; Fishing Creek Ch., $4; Hopewell Ch., $4; Oakland Ch., $4; Salem Ch. (c), $6.79; Tirzah Ch., $8.45; Union Ch., $12; Salem, $5.40.

Charleston—Aiken Ch., $36.45; Westminster Ch., $16.80; Columbia 1st Ch., $56.44; Estill Ch., $2; Stony Creek Ch., $8.02; S. S., $0.55.

Enoree—Antioch Ch., $6.47; Duncan's Creek Ch., $0.90; Greers Ch., $8; Greenville 2nd Ch., $20.40; S. S., $4.77; Mt. Tabor Ch., $1.70; Old

Fields Ch., $3.45; River Ch., $2.66; Rockbridge Ch., $1.75; Shady Grove Ch., $0.60; Wellford Ch., $5.05; Woodruff Ch., $6.59; Thornwell Mem'l Ch., $2.

Harmony—Concord Ch., $11.35; Mt. Zion S. S., $5; Midway Ch., $10.17; New Harmony Ch., $6; Union Ch., $3.10.

Pee Dee—Bayboro Ch., $1; Darlington Ch., $20.11; Dillon Ch., $6.58.

Piedmont—Central Ch., (Anderson), $25; Old Pickens Ch., $0.60; Pendleton Ch., $6; Pelzer Ch., $5; Westminster M. S., $5.

South Carolina—Greenville Ch., $11.05; Greenwood M. S., $20; Lebanon Ch., $14.80; Woman's Mis. Union, $3.

SYNOD OF TENNESSEE.

Columbia—Columbia 1st Ch., $74.85; Fayetteville M. S., $8; Swan Creek Ch., $2.50.

Holston—Bristol 1st M. S., $5.50; Cold Spring S. S., $1; Rogersville Ch., $35.70.

Knoxville—Chattanooga 1st M. S., $25; Central Ch., $54; Lookout Ch., $6.50; New Bethel Ch., $1.75; Sale Creek Ch., $1.25; Shiloh Ch., $1.10.

Memphis—Atoka Ch., $4.75; Bolivar Ch., $8.50; S. S., $3.70; Covington Ch., $9.50; Edmonson Ch., $2; Mason S. S., $5.65; Memphis—Alabama Street Ch., $63.80; Mt. Carmel Ch., $15.

Nashville—Clarksville Ch., $16 66; Hopewell Ch., $5.55; Shelbyville M. S., $13; West Nashville Ch., $2; Woodbury Ch., $9.50.

SYNOD OF TEXAS.

Brazos—Live Oak Ch., $3.25; Houston 3rd Ch., $2.50; Hugh Wilson Ch., $7.15.

Central—Highland S. S., (Austin), $14.75 (special); Hico Ch., $2.50; S. S., $2.50; Zion Ch., $5.

Dallas—Milford Ch., $23.05; Wolf Ridge Ch., $1.75; S. S., $1.

El Paso—Carlsbad Ch., $4.20.

Fort Worth—Chico Ch., $2.50; Godley Ch., $2.65.

Paris—Ladonia 1st S. S., $2.

Western Texas—Helena Ch., $3.50; Luling Ch., $5.

SYNOD OF VIRGINIA.

Abingdon—Damascus Ch., $6 10; Pulaski Ch., $25; Rock Spring Ch., $5; Rural Retreat, $33.20.

Chesapeake—Aldie Ch., $12; Washington 2nd Ch., $6.72.

East Hanover—Ashland M. S., $12; Amelia C. H. Ch., $14 72; Concord Ch., $5.16; Fredericksburg S. S., $7.67; Genito Ch., $3.76; Hebron M. S., $5.

Greenbrier—Baxter Ch., $2.15; Keller Ch., $1.80; Liberty M. S., $1.

Kanawha—Huntington 1st Ch., $10.20; Kenova Ch., $2.75.

Lexington—Basic City Ch., $1; Bethany Ch., $9.81; Central Ch. (Clarksburg), $8; Fairfield Ch., $2.72; Harrisonburg Ch., $69; Mt. Horeb S. S., $10; New Providence Ch., $50; Olivet Ch., $4.45; Tygart's Valley Ch., $5.67; Waynesboro Ch., $18.23.

Maryland—Franklin Street Ch., $39.70; Franklin Square M. S., $5; Mt. Washington Ch., $78.05.

Montgomery—Bluefield Ch., $16.72; Bonbrook Ch., $1; Galatia Ch., $8.50; Leesville Ch., $2.42; Lynchburg 1st Ch., $50; Mt. Union Ch., $3; Otterwood Ch., $3.60; Roanoke Ch., $5.26; Rich Patch Ch., $1.65; Salem Ch., $13; Graham Ch., $2.22.

Norfolk—Eastville Ch., $2.06; Holmes Ch., $4; Portsmouth 1st Ch., $33.71.

Roanoke—Bethlehem Ch., $31.20; Boydton Ch., $5; Chase City Ch., $6.71; Diamond Hill Ch., $2.34; Mt. Carmel Ch., $6; New Concord M. S., $4.25.

West Hanover—Amherst M. S., $4; Appomattox Ch., $2.50; Charlottesville Ch., $10; Cove Ch., $2; Gordonsville Ch., $1.76; Hixburg Ch., $3.

Winchester—Davis Memorial Ch., $5; Gerrardstown Ch., $31.26; S. S., $2.08; Keyser S. S., $4.60; Kearneysville Ch., $4.50.

MISCELANEOUS.

"A Friend," $5; Misses Sallie and Mamie Burgess, $2; Mrs. J. P. Crichton, $10; Mr. S. W. Demaree, $5; "Friend of Missions," $100; Dr. J. H. Elder, $25; Mr. John H. Frye, $10; Mr. C. E. Forman, $2; Rev. R. E. Henderlite, $59.25; Mrs. Jennie K. Hill and daughters, $1.50; Mr. J. O. Moore, $5; Mrs. H. M. McCarley, $4; Mr. F. M. Ramsay, $7.12; Cash, $23.65; Cash, $150; Mrs. Frank Wright, $1.

Semi-Centennial Loan Fund.—Total to October 30th, $1,448.50. Mrs. Bertha F. Boley, $1; Mr. Thomas M. Clark, $5; Mrs. S. R. Dunlop, $1; Mr. T. T. Forman, $5; Mrs. J. St. J. Gibson, $10; Mr. O. B. Hancock, $5; Mr. H. M. King, $20; Mr. W. N. Magill, $5; Miss Jennie S. Price, $15; Miss J. G. Somerville, $50; Mr. J. B. Walter, $2; Mr. J. W. Miller, $5; Mr. L. C. Barrett, $5; Dr. M. J. Lowry, $5; Rev. J. W. Atwood, $15; Mr. Robt. Keith, $5; Mrs. B. F. Mann, $5; Little Earnest Workers, Lexington, N. C. Ch., $4; Mr. S. P. Collins, $2; Iuka Ch. (Miss. Presbytery), $2.95; Rev. H. M. Jenkins, $4; Valley Head Ch. (No. Ala. Presbytery), $3.81; Geo. C. Smith Memorial, $500; Mrs. Lou Hankla, $5; Cash, $5; Westminster Ch., $1; Coahoma, $5.60; Geneva Ch., $1.16; Memphis-Alabama Street Ch., $16.20; Hickory, $2.71; Graham, Va., S. S., $2. Total to date, November 30th, $2,162.93.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION. [17]

IBANJ. 1897.

Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c).
Rev. and Mrs. A. A Rochester (c).

LUEBO. 1891.

Rev. W. M. Morrison.
Rev. Motte Martin.
*Mrs. Motte Martin.
*L. J. Coppedge, M. D.
Dr. Jos. G. Prichard.
Rev. and Mrs. L. A. De Yampert (c)
Miss Maria Fearing (c).
Rev. and Mrs. G. T. McKee.
Rev. Robt. D. Bedinger.

E. BRAZIL MISSION. [15]

LAVRAS. 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Miss Ruth See.
Mr. and Mrs. A. F. Shaw.
Mrs. D. G. Armstrong.
Rev. Joseph Orton.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.

ALTO JEQUITIBA. 1900.

Mrs. Kate B. Cowan.

W. BRAZIL MISSION. [11]

ITU. 1909.

*Rev. and Mrs. R. D. Daffin.

BRAGANCA. 1909.

Rev. and Mrs. Gaston Boyle.

CAMPINAS. 1869.

*Mrs. F. V. Rodrigues, Fredericksburg, Va.
*Rev. and Mrs. J. R. Smith.

SAO PAULO.

Rev. and Mrs. J. P. Smith.

DESCALVADO. 1908.

Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION [11]

FORTALEZA. 1882.

*Mrs. R. P. Baird, Fredericksburg, Virginia.

GARANHUNS. 1895.

Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.

PERNAMBUCO. 1873.

Miss Eliza M. Reed.
*Miss Margaret Douglas.

CANHOTINH

Dr. and Mrs. G. W. Butler.

NATAL.

Rev. and Mrs. W. C. Porter.

MID-CHINA MISSION. [73]

TUNGHIANG. 1904.

Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxcy Smith.
Miss R. Elinore Lynch.
Miss Kittie McMullen.

HANGCHOW. 1867.

Rev. and Mrs. J. L. Stuart, Sr.
*Rev. G. W. Painter, Pulaski, Va.
Miss E. B French.
Miss Emma Board an.
Miss Mary S. Mathews.
*Rev. and Mrs. Geo. Hudson.
Miss Venie J. Lee, M. D.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Miss Rebecca E. Wilson.
Rev. and Mrs. R. J. McMullen.
Rev. C. H. Smith.

SHANGHAI.

Rev. and Mrs. S. I. Woodbridge.

KASHING. 1895.

*Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
Rev. and Mrs. J. M. Blain.
*Miss Elizabeth Talbot.
*Mr. & Mrs. H. B. Vanvalkenburgh.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Miss M. D. Roe.
Miss Mildred Watkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.

KIANGYIN. 1895.

Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little.
*Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
*Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.

NANKING.

Rev. and Mrs. J. L. Stuart, Jr.
Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.

SOOCHOW. 1872.

Mrs. H. C. DuBose.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. and Mrs. J. P. Mooney.
Miss S. E. Fleming.
*Miss Addie M. Sloan.
*Miss Gertrude Sloan.
Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.

NORTH KIANGSU MISSION. [61]

CHINKIANG. 1883.

Rev. and Mrs. A. Sydenstricker.
*Rev. and Mrs. J. W. Paxton.
*Rev. and Mrs. J. T. McCutchan.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.

TAICHOW. 1908.

Rev. C. N. Caldwell.
*Mrs. C. N. Caldwell.

HSUCHOU-FU. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen.
Rev. and Mrs. Thomas B. Grafton.
Rev. and Mrs. O. V. Armstrong.
Rev. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Mary P. Thompson.
Miss Charlotte Thompson.

HWAIANFU. 1895.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. O. F. Yates.
Dr. and Mrs. Wm. Malcolm.

YENCHENG. 1909.

Rev. and Mrs., W. H. White.
Rev. and Mrs. C. F. Hancock.
Dr. R. M. Stephenson.

SUCHIEN. 1893.

Dr. and Mrs. J. W. Bradley.
*Rev. B. C. Patterson.
*Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.

TSING-KIANG-PU. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. Jas. B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
*Miss Esther H. Morton.
Miss Ellen Baskervill.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Rev. Lyle M. Moffett.

HAICHOW. 1908.

Rev. and Mrs. J. W. Vinson.
*L. S. Morgan, M. D.
*Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [18]

CARDENAS. 1899.

Rev. and Mrs. R. L. Wharton.
Mr. and Mrs. E. R. Sims.
Miss M. E. Craig.
Miss Eloise Wardlaw.

CAIBARIEN. 1891.

Mrs. J. G. Hall.
Miss Edith M. Houston.
*Rev. and Mrs. F. H. Wardlaw.

REMEDIOS. 1902.

*Rev. and Mrs. J. T. Hall.

PLACETAS. 1909.

*Miss Janet H. Houston.
Rev. and Mrs. H. F. Beaty.
Miss Mary I. Alexander.

CAMAJUANI.

Rev. and Mrs. J. H. Gruver.

JAPAN MISSION. [38]

KOBE. 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.
Rev. and Mrs. H. C. Ostrom.

KOCHI. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Miss M. J. Atkinson.
*Miss Charlotte E. Stirling.
Santa Monica, Cal.

NAGOYA. 1887.

Rev. and Mrs. W. C. Buchanan.
Miss Ella R. Houston.
*Mrs. Louise R. Price.
*Miss Sala Evans.
Miss Charlotte Thompson.
Miss Leila G. Kirtland.
*Rev. and Mrs. R. E. McAlpine.

SUSAKI. 1898.

*Rev. and Mrs. J. W. Moore.

TAKAMATSU. 1898.

Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.

TOKUSHIMA. 1889.

Rev. and Mrs. C. A. Logan.
*Miss Florence D. Patton.
Miss Annie V. Patton.
Miss Lillian W. Curd.

TOYOHASHI. 1902.

Rev. and Mrs. C. K. Cumming.

KOREA MISSION. [56]

CHUNJU. 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.

MISSIONARIES—CONTINUED.

*Mrs. W. M. Junkin,
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.

KUNSAN. 1896.

Rev. and Mrs. Wm. F. Bull.
*Rev. and Mrs. A. M. Earle.
Miss E. E. Kestler.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.

KWANGJU. 1898.

Rev. and Mrs. Eugene Bell.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
*Rev. and Mrs. J. F. Preston,
Salisbury, N. C.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Miss Meta L. Biggar.
Rev. and Mrs. R. T. Coit
Rev. and Mrs. J. V. N. Talmage.
Mr. and Mrs. M. L. Swinehart.
Rev. and Mrs. Robert Knox.

MOKPO. 1898.

*Rev. and Mrs. H. D. McCallie.
*W. H. Forsythe, M. D.
*Miss Jean Forsythe.
Louisville, Ky.
Miss Julia Martin.
Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Dr. and Mrs. M. C. Harding.

MEXICO MISSION. [12]

LINARES. 1887.

Rev. H. L. Ross.
*Mrs. A. T. Graybill.

MATAMORAS. 1874.

Miss Annie E. Dysart.
Miss Alice J. McClelland.

BROWNSVILLE, TEX.

Rev. and Mrs. W. A. Ross.

MONTEMORELOS. 1884.

Mr. and Mrs. R. C. Morrow.
Miss Elizabeth McRae.

C. VICTORIA. 1880.

Rev. and Mrs. J. O. Shelby.
Miss E. V. Lee.

Missions, 10.
Occupied stations, 49.
Missionaries, 309.

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*On furlough, or in U. S.
Dates opposite names of stations indicate year stations were opened.
For postoffice address, etc., see below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanj a d Luebo—"Luebo, Congo Belge, Africa, via Antwerp."

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Sao Paulo, Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho E. de Pernambuco, Brazil." For Fortaleza—"Fortaleza—"Fortaleza, Estado de Ceara, Brazil." For Garanhuns—"Garanhuns, E. de Pernaminco, Brazil." For Natal—"Natal, Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—MID-CHINA MISSION.—For Tunghiang—Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing via Shanghai, China." For Kiangyin—"Kiangyin via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." NORTH KIANGSU MISSION: For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuchou-Fu—"Care Southern Presbyterian Mission, Hsuchou-Fu, via Chinkiang, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China."

For YENCHENG.—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Remedios—"Remedios, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

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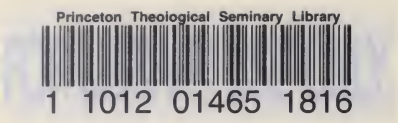
Freight sent to members of the North Kiangsu Mission must be sent care of Foochong & Co., Chinkiang, North Kiangsu, China. Parcels sent by mail other than actual samples and books must be addressed the same way, and not sent to interior stations. Such parcels must be accompanied by a statement of contents. The Postoffice will furnish these custom declarations on application.

Form of Legacy to "Executive Committee of Foreign Missions of the Presbyterian Church in the United States." (Incorporated.)

"I give and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (incorporated under the laws of the State of Tennessee) (here name the amount of the bequest) to be used for The Foreign Mission work of said Church, which is popularly known as the Southern Presbyterian Church."

Legacies of this kind in Mississippi are barred by the Constitution of the State. Gifts before death are safer than legacies.



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